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THE TEST OF CATHOLICITY.

THE term "Catholic" has from the earliest ages of Christianity been used in a technical sense to denote the true Church—the one Church which as a kingdom "at unity with itself" occupies the *orbis terrarum*. Since the essence of all religion is authority and obedience, so, accordingly, has it ever been maintained that that religion which, alone of all religions, manifests in all the world a visible unity of authority and obedience—in a word, of government—is the Catholic religion.

The term "Catholic" has, in consequence, been employed to distinguish the world-wide ecclesiastical polity or kingdom known at this day as the Catholic Church, from other communions that have separated, or have been separated, from her jurisdiction.

"Where Christ is, there is the Catholic Church," says St. Ignatius of Antioch. And St. Clement of Alexandria explains that, whereas the word "heresy" denotes "separation" (the term signifying individual choice and rejection of an objective authority), the words "Catholic Church," on the contrary, imply unity subsisting among many members. St. Augustine, in his controversy with the Donatists, in like manner appeals to the traditional name "Catholic Church" as given to one body and to one body only of Christians, to that one communion which in contradistinction to the Donatist schism is dispersed throughout the world.

The catholicity, or universality, which the Fathers ascribe to the Church, lies not therefore in her apostolical succession of bishops; else would the Donatists, with their no less than four hundred episcopal sees, have formed part of the Catholic Church. The Fathers do not conceive of the Church as being made up of a number of independent episcopal communities whose visible unity consists in an interchange of friendly relations. Still less do they conceive of her as being made up of communions whose friendly relations one with another have been broken off even to the extent of breaches of intercommunion, and yet, strange to say, without loss of unity to the whole, and therefore without loss of catholicity to each, because all are possessed of the apostolical succession of bishops! Nowhere do they maintain that an episcopal succession, sacraments, and profession of the Apostles' Creed are sufficient to make two bodies one; else would St. Augustine's condemnation of the Donatists and his comparison of their sect with the universality of the Catholic body have been, to say the least, beside the mark.

On the contrary, the Fathers conceive of the Catholic Church as being the kingdom of Christ upon earth—a kingdom one and indivisible, "at unity with itself" because one in jurisdiction, organization, communion; and Catholic, because, as thus a *kingdom*, spread through the world. They conceive of it, in short, as possessing a unity in universality, not of mere origin, or of apostolical succession, but *essentially of jurisdiction and government.* With them "the Church is everywhere, but it is one; sects are everywhere, but they are many, independent and discordant. Catholicity is the attribute of the Church, independency of sectaries. . . . . The Church is a kingdom; a heresy is a family rather than a kingdom; and as a family continually divides and sends out branches, founding new houses, and propagating itself in colonies, each of them as independent as its original head, so was it with heresy." Yet "these various sectaries had their orders of clergy, bishops, priests, and deacons." [1]

[1] *Cfr.* Newman's *Development*, ch. vi, 2.

St. Ambrose, in his appeal to the cultivated reason of St. Augustine, during the process of the latter's conversion, referred him to the prophet Isaias as the prophet of the calling of the Gentiles and of the imperial power of the Church; and St. Augustine, in turn, after his conversion, declares: "In the Catholic Church . . . I am held by the consent of peoples and nations; by that authority which began in miracles, was nourished in hope, was increased by charity, and made steadfast by age; by that succession of priests from the chair of the Apostle Peter, to whose feeding the Lord after His Resurrection commended His sheep, even to the present episcopate; lastly, by the very title of Catholic, which, not without cause, hath this Church alone, amid so many heresies, obtained in such sort, that, whereas all heretics wish to be called Catholics, nevertheless to any stranger who asked where to find the 'Catholic Church' none of them would dare to point to his own basilica or home." [2]

And as the term "Catholic" was used to denote and distinguish from other communions that one Church which by means of its divinely appointed jurisdiction held its members in unity of organization and communion all the world over, so likewise was it from early times used to designate the individual members of that body and to distinguish them from the adherents of other communions. St. Pacian in the fourth century, for instance, in his letter to the Novatian Bishop of Sympronian, explains the word as applied to the Church because she was everywhere one, while the sects of the day were nowhere one, but everywhere divided, and, in accordance with this, gives the word an individual application in his well-known saying "Christian is my name; Catholic is my surname." St. Gregory of Tours, to take another example, likewise so applies the term. "Heresy is everywhere an enemy to Catholics," he says,[3] and he gives in illustration a story of a "Catholic woman" who had a heretic husband, to whom came "a presbyter of our religion very Catholic," whom the

[2] Contr. Ep. Manich., 5.

[3] De Glor. Mart., I, 80.

husband matched at table with his own Arian presbyter "that there might be the priests of each religion" in the house at once. The Arians, it may be observed in passing, seem never to have claimed the Catholic name; nor can their comparatively short periods of prevalence in France, Spain, Africa, and Italy be said to have justified any such claim.

The Protestant revolt of the sixteenth century shaped itself, as did heresy in the earlier ages, into innumerable sects, which, one and all until quite recent times, have cast out the very name of Catholic as evil because belonging by common consent to the communion of Rome and to each individual subject to her jurisdiction. "Protestant" is their self-adopted title and the one upon which they have been wont to pride themselves. In the present day, however, there is a marked tendency amongst them to renounce this title and to grudge Catholics the Catholic name. As in St. Augustine's day, so now, it appears that "heretics wish to be called Catholics;" and the words of St. Pacian addressed to the Novatian Bishop of old have their application now as formerly: "Why ashamed of the origin of your name?" he asks. "Dost thou grudge me my name, and yet shun thine own? Think what there is of shame in a cause which shrinks from its own name!" High-Church members of the Anglican Establishment and of the "Protestant Episcopal Church of America" are nowadays ashamed of the Protestant name and indignantly repudiate it; they grudge the title of Catholic to those to whom it has all along by common consent belonged, endeavor to arrogate it to themselves and dub Catholics "Romans," as though, forsooth, the latter were confined to the city of Rome instead of being, as in fact they are, in possession of the *orbis terrarum!* Protestants known as Nonconformists and Dissenters likewise are beginning to lay claim to the Catholic name, though in a totally different sense.

High-Churchmen lay claim to the title as imagining themselves to be members of the *Visible* Church Catholic—as somehow visibly one with the Roman, Greek, and Russian communions, though no visible unity of polity and government

subsists between these three "divisions" or "branches," as they term them. Nonconformists and Dissenters, on the contrary, together with Low-Church members of the Anglican and American Episcopal communions, claim the title as being members of an *invisible* Church, composed of the elect of all Christian bodies whatsoever, known only to God.

The contention of the latter is certainly the more logical; since to belong to a *visible* body it surely is before all things essential to be of its visible polity and subject to its government; whereas to belong to an invisible body (whatever the term may mean) requires no such visible bond of union.

But who will for a moment contend that the Roman, Oriental, and Anglican communions form one visible body politic under one and the same regime? England and the United States are from one stock; can they therefore be called one State? England and Ireland are peopled by different races; yet are they not one kingdom still? The Oriental and the Anglican Churches, whatever their common origin, however friendly their relations one with another may be, or may become, and however full their common possession, are separate ecclesiastical polities, because separated each from the rest in administrative authority; and as regards the communion of Rome, not only are they separated from her world-wide jurisdiction, but they are on principle actively opposed to it, albeit certain of their members admit that the Roman is by far the larger proportion of what they conceive to be the Visible Church, and that, apart from the Roman, the Oriental and Anglican communions would not suffice to form a really Catholic Christendom.

That the Catholic Church, however, is not a mere family propagating itself into the world after the manner of families, in independent branches; that she is, as Scripture describes her, a kingdom—a visible polity, world-wide and independent of national frontiers, with a jurisdiction of her own, divinely appointed, supreme in the domain of religion and indivisible—this is the conviction that has led so many to submit themselves to the authority of the Vicegerent of Christ

and that has brought them into the fold over which he has been set as the visible representative of the King of kings. For they have seen that the communion of which the Pope is the visible head, alone of all communions that are or ever have been, in herself sufficiently answers to the description of a Church of all nations, and that the Anglican and Oriental Churches, whatever else they may have in common with her, are not of the same Church with her, because not under the same jurisdiction. The writer of the *Life of Aubrey de Vere,* for example, believes that what first led that poet and thinker toward the Catholic Church was the impression left upon him, after his first visit to Italy, of the Roman Church as "a real world-wide polity to which the Christian revelation had been first entrusted." Here was Catholicism made real. Here was a Church with a jurisdiction all her own, independent of the nations, and needing not, as did the Oriental and the Anglican Churches, an effort of imagination to make her Catholic by piecing her together with other communions.

Of all polities or kingdoms, whether ecclesiastical or secular, hers is in fact the only one that is international, the only one constituted to unite the nations in one visible communion. In the sphere of religion this is obvious enough. It is equally true in relation to secular States: for whether you contemplate the British Empire, or the German, or any other first-class power—however widely these may be spread into the world, respectively, yet are they all but national still, despite their colonial possessions, being governed each independently of the other from national centres; vast multitudes of their subjects the while being in the domain of religion under the jurisdiction of the Vicar of Christ. The Kingdom of Great Britain, for instance, cannot extend itself into German territory, nor the German Empire into Russian. The Catholic Church, however, extends herself everywhere independently of all national frontiers, since she depends not on secular States for her expansion and the exercise of her jurisdiction. "As to the Oriental Churches, everyone knows in what bondage they lie, whether they are under the rule of

the Tsar or of the Sultan;" nor can the Anglican, any more than they, occupy territory other than national, being as dependent as they are upon union with the State for her extension.

When, therefore, High-Churchmen contend that they themselves are "Catholics," and that the subjects of the Pope are not Catholics but "Romans," they should be challenged to show that they belong to an ecclesiastical body politic that is in fact world-wide and international, and that the Pope's subjects on the contrary belong to an ecclesiastical body that is confined by Italian frontiers. This, of course, they cannot do. Nor does it avail them to contend that the subjects of the Pope are "Romans" because they limit the Catholic Church to the communion over which the Pope has rule; whereas they themselves are Catholics because they set no such limit, but include within the Church's fold, in addition to the Roman, the Greek, the Russian, and the Anglican communions; for by such contention they propound the heresy that the Visible Church is not a kingdom, but a family that propagates itself in branches, independent each of the rest, in so far at least as the paramount matter of jurisdiction is concerned! Or that, if a kingdom, the Visible Church is but "a kingdom divided against itself," which, despite the dictum of Christ that such a kingdom "cannot stand," has stood thus divided for hundreds of years! Otherwise, to maintain that the Roman, Oriental, and Anglican communions form an undivided kingdom, appearances to the contrary notwithstanding, is to enunciate the extraordinary paradox that a kingdom can have two governments, and these, moreover, acting in contrary directions, to the subversion of all unity of principle, purpose, and organization. Or, again, that a kingdom can at one and the same time contain, not only the community that is subject to its jurisdiction, but other communities besides that have separated, or have been separated, from its government, and, after hundreds of years of such separation, and of enslavement in consequence to alien jurisdictions, are still waiting for the realization of a theory of

ecclesiastical government which, though it at present exists only in the imaginations of the persons who propound it, is one day to take the place of that which at the first was renounced and is still, as it has all along been and seems likely to remain, in possession!

The Anglican, then, is no more than an Anglican, since the community to which he belongs (whatever it may have retained, or may be supposed to have retained, of Catholic rites and beliefs) lies outside the pale of Catholic jurisdiction. The subject of the Pope, on the contrary, is a Catholic because he belongs to nothing short of a world-wide ecclesiastical polity, governed everywhere independently of all secular states, from an extra-national centre.

Because the communion over which the Pope holds sway *is* thus international and Catholic and everywhere independent of the civil power in the domain of religion—for this very reason it is that his communion has ever been marked out from amongst other communions as a foe to Cæsar and persecuted accordingly in one country and another with a view to destroying its international independence and catholic prerogative and reducing it in each to at best the position of a mere national Church controlled by the State. Hence the penal laws that prevailed to separate England from the communion of the Holy See and produced the Anglican Establishment. Hence, too, the present-day penal code in Russia which accounts it a crime in a Russian to submit himself in matters religious to papal jurisdiction; a crime likewise for a Catholic priest to encourage the conversion of a so-called "orthodox" Russian;—both alike being treated as "State criminals" and accordingly deprived of their respective rights and privileges and sent into exile, for the sole reason that, though loyal to the civil power in things temporal, they act in accordance with their conscientious belief that in things spiritual the Church of God is Catholic and free and may nowhere be nationalized and enslaved by the State.

Thus has it come to pass that they who, despite most cruel pains and penalties, remained steadfast in their adherence to

the Pope's jurisdiction, remained *ipso facto* in Catholic communion; while they who, on the contrary, renounced, or suffered themselves to be separated from, his jurisdiction, from that hour found themselves out of Catholic intercommunion, without hope of restoration to their lost position save by a return to their former allegiance. "Continuity" there certainly is, but such continuity as admits Anglicans only to Anglican altars; Orientals only to Greek and Russian (though certain Anglicans would doubtless be proud to welcome these also); and even should the dream of intercommunion between Orientals and Anglicans be one day realized, their position in relation to "catholic" intercommunion would remain still unchanged.

But when a man prefers to that dream, a present reality, and submits himself accordingly to the one and only ecclesiastical jurisdiction that in fact exists, he straightway finds himself in communion with Catholics of every country under the sun; he becomes a "Catholic" in accordance with the fact and is recognized as such wherever he may go. He becomes a "Roman Catholic," if you will, but "Roman" only in the sense that the world-wide communion to which he now belongs is governed from a centre which happens to be fixed in the city of Rome; whilst he is a "Catholic" simply because the circumference of that centre is bounded by nothing short of the circle of the earth.

To claim oneness with this communion, then, it is beside the mark to plead, as some Anglicans do, oneness of faith and observance in all save the necessity of submission to the authority by which it is governed. To talk of "union in essentials" is meaningless so long as there is refusal to accept and submit to the very first essential of the kingdom of Christ, namely, the divinely appointed authority and government by which it is held in visible unity all the world over, and secured for all time against the disintegrating forces of an ever-changing world.

We conclude therefore that the term "Catholic" has the same signification now as formerly; that it belongs of right

to the one visible Church which possesses a catholic jurisdiction, and to each individual that is subject to that jurisdiction; that no other communion, no combination of other communions, and no individual members of such communions have a claim to the title; and this for the plain and obvious reason that they all without exception lie outside the pale of Catholic jurisdiction.

If Donatists with their no less than four hundred episcopal sees, and the Nestorian schismatical communion—"the most wonderful that the world has ever seen"—which lasted for more than eight centuries and was in possession of territory far more extensive than that occupied by the Greek and Russian Churches to-day — if these were not parts of the Catholic Church, although they had all in the way of things Catholic that the Greek and Russian communions possess, and more than Anglicans can claim, why must these latter communions—the Oriental and the Anglican—be parts of the Catholic Church, while they—the Donatists and Nestorians —were not?

But it will perhaps be objected that Nestorianism, in any case, was a distinct heresy, and for this reason, therefore, external to the Church; whereas the Greek and Russian Churches do no more (supposing such to be a fact) than reject the doctrine of the Pope's supremacy and by consequence papal jurisdiction. It is allowed, however, by some High-Churchmen that the Anglican Church, although she has not, as they contend, *formulated* heresy, nevertheless tolerates, and even encourages, and is in fact honeycombed with, several heresies. But, apart from these considerations, the reply surely is obvious; for does not rejection of the Church's authority in relation to the matter of jurisdiction constitute heresy, which signifies a wrong choice, quite as much as does rejection of her authority in relation to any other of her doctrines? If, then, that one and only form of Catholic jurisdiction that really exists is the true one, it follows that they who are outside its pale are in heresy. And that it *is* the true one surely should be obvious to those who believe in the

promise of Christ that His Church shall for ever prevail; since her jurisdiction cannot become void unless at the same time she likewise fails.

Moreover, in this fallen, rebellious world, is not refusal to submit to authority, and the assertion of private judgment instead, just the root and principal heresy we should expect to encounter? And further, as in the case of other heresies, so likewise in this, should we not expect to meet with insurrection, not in individuals merely as separate units, but much more, and after the manner of insurrections generally, in large and organized bodies of men? since "individuals, as being of less account, have less temptation, or even opportunity to rebel, than collections of men." "Assuming then," in Cardinal Newman's words, "that there is a supreme See, divinely appointed, in the midst of Christendom, to which all ought to submit and be united, such phenomena as the Greek Church presents at this day, and the Nestorian in the Middle Ages, are its infallible correlatives, as human nature is constituted; it would require a miracle to make it otherwise. It is but an exemplification of the words of the Apostle: 'The law entered in, that sin might abound'; and again: 'There must be heresies, that they also who are proved may be made manifest among you.' A command is both the occasion of transgression, and the test of obedience. All depends on the fact of the supremacy of Rome; I assume this fact; I admit the contrary fact of the Arian, Nestorian, and the Greek communions; and strong in the one, I feel no difficulty in the other. Neither Arian, nor Nestorian, nor Greek insubordination is any true objection to the fact of such supremacy, unless the divine foresight of such a necessary result can be supposed to have dissuaded the Divine Wisdom from giving occasion to it." [4] Nor would it be an exaggeration to say that in this fallen rebellious world we should expect to find insurrection, in one form and another, against divine authority on quite as large a scale as submission to it.

The test of Catholicity, then, lies in that which constitutes

[4] Diff. of Anglicans, vol. i, pt. 1, xi, 6.

the first duty of the Christian, namely, in submission to the authority of Him who came to restore to obedience a race which had fallen through rebellion and to this end "humbled Himself, becoming obedient unto death," that at the infinite cost of His obedience on Calvary He might establish His authority on earth by means of the Visible Church unto which He wills that "all nations shall flow."

There is but one form of ecclesiastical jurisdiction that has united and still unites nations in catholic communion. The difference between the uniting power which it manifests now as compared with that which it manifested in the past, or would manifest did the nations but confess that the Divine authority is above their own, is but a difference of degree. Nor is it difficult to see that this jurisdiction is so constituted as to be capable of uniting the world, which, after all, is but a small planet.

If we refuse it, where and when shall we find another? Ecclesiastical authority comes from above; it never, therefore, can be in abeyance. To obey it we must "obey it in that one form alone in which we find it on earth. The Pope has no rival in his claim upon us. . . . If we give him up, to whom shall we go?" Over against that Church international and world-wide of which as Christ's representative he is the visible head, are no more than mere national churches, necessarily erastianized, since no mere national church can withstand the secular power. "Where are the instances in proof," asks Cardinal Newman again, "that a Church can cast off Catholic intercommunion without falling under the power of the State? . . . Truly is it then a Branch Church; for, as a branch cannot live of itself, therefore, as soon as it is lopped off from the body of Christ, it is straightway grafted of sheer necessity upon the civil constitution, if it is to preserve life of any kind." "The English Establishment," he elsewhere adds, "is nothing extraordinary in this respect; the Russian Church is erastian, so is the Greek; such was the Nestorian; such would be the Scotch Episcopal, such the Anglo-American, if ever they became commensurate with the

nation." Nowhere amongst these communions is there independent ecclesiastical jurisdiction and such union of administrative authority as that advocated by High-Churchmen; nor would the realization of the dream of such union go far toward providing a really *catholic* jurisdiction. Moreover, this twentieth century of the world's history is late indeed in the day to be still waiting for a form of jurisdiction that is to rival and supplant that of Rome!

To be a Catholic, therefore, is to be subject to the authority by which the visible Church Catholic is in matter of fact visibly governed at this hour throughout the world. To lay claim to the title as advocating, in place of her present jurisdiction, another that exists only in imagination is to proclaim oneself a Catholic in theory merely and therefore not in fact. The case, then, as between Roman Catholics and High-Churchmen is obvious enough—the former are Catholics, because subject to Catholic jurisdiction; the latter are not, because not so subject.

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THE SPECIAL CONFESSOR OF NUNS.

With Particular Reference to Conditions in the United States.

I.

THE question of dealing with the special confessor of nuns for the United States offers not a little difficulty. At the outset it may be well to state that by the special confessor is not meant the ordinary, nor the extraordinary as we understand extraordinary,[1] but one that is sought whenever some special need is felt by the individual to unburden herself to some priest appointed for this purpose. If the predominant thought of the penitent were a consideration of his or her offence against God, united to a profound sorrow and

[1] Normae, 144; Battandier: Guide Canonique, 3d ed., 1905, n. 209, p. 162; Tanquerey: Theol. Mor., 1 ed., 1902, n. 329, p. 160.

an earnest entreaty for forgiveness, and ruled by charity, the personality of the confessor might be an unknown quantity. We face, however, the fact which often defies analysis, that we can open entirely our conscience to one confessor and can unhesitatingly subject our actions and motives to his most searching scrutiny, while to another, who may be more sympathetic and kind, an undefinable something prevents an open and free manifestation. Too many priests do not give this fact sufficient consideration when dealing with nuns as penitents. How many priests, even, are there who can say, "It makes no difference to whom I go to confession?" And priests, as a rule, are not looking for direction or directors in the choice of their confessor. St. Thomas says that a confessor would sin who would not willingly grant to a penitent permission to confess to another, because many penitents would rather indefinitely postpone confession than confess to certain priests.[2]

Nuns, and women generally, are fastidious about the personality of a confessor. Unlike the laity or priests, nuns have not the same free choice of confessors, and it not infrequently happens that the ordinary confessor is one to whom some of the sisters of the community may find it specially difficult to confess; or, as the case sometimes is, the nuns know the confessor very well outside the confessional. Here there is the weakness and foolish pride of finding no difficulty in confessing the ordinary offences that occur from week to week, or, as some confessors of nuns unkindly put it, "of telling how good they are;" but if there be something out of the ordinary, which is usually a trifle enlarged to unreasonable proportions by the microscope of the nun's conscience, then another confessor must be found. It argues a strange deficiency in a knowledge of human nature to say that these difficulties must not exist and sisters should be obliged to go to the ordinary confessor. Priests who really believe this are of the small

[2] "Peccaret autem sacerdos, si non esset facilis ad praebendam licentiam alteri confitendi, quia multi sunt adeo infirmi quod potius sine confessione morerentur quam tali sacerdoti confiterentur."—Supplementum Q. VIII. Art. 4 ad 6um.

number whose breadth of view may be measured by shoe-string-width. Many priests say this because of the inconvenience occasioned, or because they regard nuns generally as saintly, but troublesome, creatures whose condition is aggravated by attention and consideration. We are too apt to regard nuns generally as lacking in good judgment and common sense, even though many have proved themselves very sensible women of experience before entering the religious life. Conscience is a delicate thing. We cannot form it as we do a table or a vase. It does not work automatically; but human life-strings, which unexpectedly pull in this or that direction, rule it. The difficulties above referred to will exist as long as the personality of the confessor means what it does, as long as spirituality makes tender consciences, as long as persons consecrated to the service of God are human, as long as nuns are nuns.

This brings us face to face with five difficulties, met with more or less in every diocese of the United States. First, bishops object, and rightly so, to the unrestricted visiting of public churches by nuns for the purpose of confessing. Secondly, many superioresses of convents oppose, and even make unpleasant conditions for, sisters who rather frequently ask permission to go to confession in a public church. Thirdly, priests are annoyed and sometimes troubled about hearing these confessions, owing to the fact that sisters have sent word of their coming, or have made some arrangement for going to confession in the church or sacristy. Here it may be again stated that priests need not give themselves any worry about the validity of these confessions, unless the sisters be diocesans and the bishop has expressly forbidden their confessions under these conditions "sub poena nullitatis." [3] If the frequency with which the same sisters go to confession in the public church resolves itself into an abuse, it is prudent and conformable to the decision of the Sacred Congregation

[3] ECCLESIASTICAL REVIEW, October, 1906, pp. 348, 350; Cong. EE. et RR., 20 July, 1875; Gennari: Consultazioni Morali, I, p. 741.

for the bishop to take action.[4] Fourthly, the laity in the United States, while not exactly scandalized at seeing sisters going to confession in the public church, yet do not understand it. To state the matter plainly, the faithful are not edified. This may, and does seem unreasonable; but it is a fact. The profound respect our people entertain for all sisters is the only explanation that suggests itself as the cause of this "admiratio." Fifthly, the nuns suffer from some scruple or some matter of conscience, and do not feel free to confess it to the ordinary confessor, and, in consequence, peace of mind is disturbed and their lives for the time rendered very unhappy. The cause of all this in itself (*objective*) may be foolish, but for the sister it is a matter of conscience. The principle cannot be too strongly insisted upon that *matters of conscience are to be settled in the tribunal of conscience, namely, in the confessional;* not by a scolding from the superior, not by sharp words from the confessor in a conversation, but by kind firmness and the requirement of obedience, if the case demand it, imposed by the special confessor to whom the sister has recourse.

These difficulties exist and will continue to exist until the nuns are treated with the consideration laid down by the apostolic provisions of the "Pastoralis Curae,"[5] the "Quemadmodum"[6] and the "Normae."[7] The present paper is for one thing an appeal to give the sisterhoods more liberty, not along the lines on which they are now travelling—which is becoming an abuse in some places—but by providing every community with special confessors as the Holy See has wisely urged[8] bishops to do. The whole question of the jurisdiction and duties of nuns' confessors is, for many of our priests, morally and canonically on a distant and hazy horizon. As we have been informed by directors and professors of semi-

[4] Cong. EE. et RR., 1 February, 1892.

[5] Const. Ben. XIV, 5 August, 1748.

[6] Decree, Leo XIII, 17 December, 1890.

[7] Conc. EE. et RR., 28 June, 1901.

[8] Quemadmodum, n. IV; Normae, 147.

naries, the matter is treated summarily and inadequately in the course of clerical studies. All the diocesan statutes the writer has consulted are silent on the subject. Too often priests depend on what the bishop said in the Conferences, or in some instruction or decision given in particular cases. This leaves too much uncertainty and guessing on a very important jurisdictional question. Older priests are consulted, or Regulars, who, it seems to be taken for granted, are supposed to know all about the question. A little consideration, a little study, and a considerable broadening on the subject, will mean less trouble to the Ordinary, less inconvenience and anxiety to priests, more peace of conscience for the sisters, and a better observance of the apostolic mandates and counsels.

Since the recent decree of the Congregation of the Council [9] urges that daily Communion be promoted in all religious communities, and, as a matter of fact, since the Holy Father's wish has been carried out in many of the convents of nuns, the provision by our Bishops of special confessors becomes more imperative.

As stated in my first paper,[10] only one ordinary confessor is to be appointed for a community, and, as his designation signifies, he alone is to hear regularly the confessions of its members. For the same community, however, there may be several special confessors [11] (confessarii adjuncti). According to the general law of the Church, special confessors of sisterhoods, or of communities that make profession of simple or perpetual vows, do not require the special approbation which must be given for nuns of solemn vows.[12] The particular law, however, of most dioceses requires special approbation, and this "ad validitatem." The practical "monitum" for us is this,—if in the few dioceses where the Visitation

[9] 20 December, 1905, in the Eccl. Review, July, 1906, p. 81. See "The Holy Father's Wishes Regarding Daily Communion," *ibidem*, p. 60.

[10] Eccl. Review, October, 1906, p. 351.

[11] Quemadmodum, n. IV; Normae, 147.

[12] Inscrutabile Dei, Gregory XV, 5 February, 1622; Eccl. Review, October, 1906; Gennari: Consultazioni, I, p. 737.

Nuns make solemn profession (these are the only nuns in the United States who profess solemn vows) the bishops do not require special approbation for the confessors of nuns generally, this is not applicable to the Visitandines or, at least, to those of their members who have made solemn profession. The Visitation Nuns in these convents are privileged, not being obliged to profess solemnly.[13] In the Council of Trent [14] it was decreed that nuns be allowed an extraordinary confessor two or three times a year. In another article we hope to treat fully the laws concerning the extraordinary confessor as laid down by the Council of Trent, and as they have been interpreted and have come to be observed by universal custom. Benedict XIV in his constitution "Pastoralis Curae" confirms absolutely, not only the Tridentine legislation as far as it went, but likewise made the same applicable to those who are not nuns in the strict sense of the word, and even to all who live in community life.[15] The same apostolic constitution confirms the decrees of the Congregation of the Council (6 April, 1647, and 22 February, 1649) providing that nuns in the hour of death should be allowed to choose a special confessor. If a regular prelate who has nuns under his jurisdiction, refuse the request, the bishop may interfere and appoint a confessor. If the bishop deny the petition, the penitentiary major can appoint the confessor, if there is time to have recourse to Rome.[16] According to the "Normae" (n. 148) superiors should of their own accord and initiative offer to the dying sister a special confessor, or they should secure the one for whom the dying sister asks. There is a mistaken notion in some quarters that every priest, without any special approbation, may be called when a sister is dying.

[13] Conc. Plen. Bal. II, n. 419; III, p. 216; Tanquerey: Theol. Mor., p. 157, n. 321, nota 2.

[14] Sess. XXV, de Reg. C., 10.

[15] NN. 2-3, Gennari: Consultazioni Morali, II, p. 254.

[16] Pastoralis Curae, n. 5; Bastien: Directoire Canonique, 1904, n. 385, p. 230. Here in the United States the matter can be referred to the Apostolic Delegate.

If the sister be in immediate danger of death, then, in virtue of jurisdiction granted by the Council of Trent,[17] every priest may give absolution. Frequently, however, the case is this: a sister wishes to prepare for death by a good general confession and a confessor is asked for several weeks before there is any immediate danger. It seems to us that unless the priest called be the ordinary or a special confessor, he cannot validly hear the confession. This is supposing that special approbation is required for all nuns of the diocese. In other words, he needs special approbation to hear the confession of the sister in her convent even when the danger of death is remote. On this point priests should not be scrupulous. We think the declaration of the Congregation of the Holy Office[18] makes it clear that priests not specially approved for nuns need have no anxiety about the validity of absolution given to sick sisters, provided there is any probable proximate danger of death. Many bishops have kindly and wisely instructed superioresses of convents that they may call any priest for whom a sister asks whenever there is any probable danger of death, remote or proximate.

The great Pope canonist goes farther and makes provisions for nuns who, though not sick, refuse to confess to the ordinary confessor. He says: "We are to pity their condition and try to assist them."[19] The assistance that he offers and commands is that bishops appoint a special confessor whenever such nuns cannot overcome the difficulty they experience in confessing to the ordinary confessor of the community.[20] If the nun ask for a priest who is not approved, the approbation of the bishop, or the appointment by regular prelate for exempted communities, is necessary.[21] When the priest asked

[17] De Poenit., Sess. XIV, C. VII.

[18] 29 July, 1891; Collect. S. C. de Prop. Fid., 1893, p. 874, n. 2169.

[19] Istarum quoque animi debilitas commiseranda est et sublevanda.—Pastoralis Curae, n. 6.

[20] "Confessarius extra ordinem deputandus est qui earum confessiones peculiariter excipiat."—*Ibid.*

[21] Eccl. Review, October, 1906, p. 345.

for is not, in the judgment of the bishop, qualified, the petition is not to be granted for that particular priest.[22] If either the bishop or the regular prelate refuse the request absolutely, the same recourse can be had as above stated.

The "Pastoralis Curae" states a third case in which nuns may occasionally (*aliquoties*) be given a special confessor, namely when such a concession will bring more peace of conscience and further their progress in the spiritual life.[23] Here Pope Benedict XIV in this great Constitution makes this interesting observation: "When we were in a humbler sphere of life, and had to deal with bishops and regular prelates about hearing confessions of nuns, we met some who were too severe when petitioned to grant a special confessor, replying in a curt and sharp manner that an extraordinary confessor was offered to the entire community more than once that year, and if any nun was troubled in conscience, she should have made known her difficulties to the extraordinary instead of annoying the superior by asking for a special confessor. When we called the attention of these prelates to the fact that nuns could have recourse to the 'Poenitentiaria' and readily obtain what had been denied them by their superiors, they nevertheless replied that a special confessor, over and above the prescription of the Council of Trent, might be granted by another authority, but by them never." The sensible Pope further says: "We did not sanction, then, this severe line of action, as we declare now that the same does not meet with our approval."

If there be no good reason for denying the request "tum ex parte monialis tum ex parte confessarii," Benedict XIV sees no reason why a special confessor over and above the Trent concession may not be allowed to hear the confessions of nuns who think, and perhaps justly, that they are in need of such a confessor—"justis fortasse de causis indigere se

[22] Pastoralis Curae, 8; Bastien, n. 385, p. 230.

[23] "Pro majori animi sui quiete atque ulteriori in via Dei progressu facultatem petunt tendi aliquoties sacerdoti ad accipiendas monialium confessiones jam approbato."—Pastoralis Curae, n. 7.

arbitrantur." If the confessor be denied for this reason, the sisters can make known the refusal to a higher tribunal, as in cases already stated (ibid. 7-8). "Such," continues Benedict XIV, "was the opinion in this matter of that most wise director of souls, St. Francis de Sales, who not only allowed his sisters of the Visitation to have an extraordinary confessor four times in the year, but also instructed superiors to grant readily to each nun a special confessor, provided levity or an affection governed by an indiscreet singularity did not prompt her request" (ibid. 7-8). When Saint Francis de Sales was charged with being too lenient, he used to reply that it was easier to answer to God for too great leniency than for too much severity. All conscientious but lenient confessors, whom the people soon find, may make the same reply. Those who are entrusted with the care of nuns may profitably consider the wisdom of the Saint's words and the unreasonableness of singling out nuns to make them, more than any other class, feel the burden of confession. Benedict XIV concludes this part of his Constitution by exhorting bishops and regular prelates to follow the example of Saint Francis de Sales and men of his breadth, sympathy, and kindness, and urges them to grant readily these special confessors. To sum up in a few words the "Pastoralis Curae," there are three cases where special confessors may be granted to sisters: (1) when in danger of death; (2) when an insurmountable difficulty is experienced in confessing to the ordinary confessor of the community; (3) when greater peace of conscience and advancement in the spiritual life are hoped for by confessing to a special confessor.

It is to be observed that three recent Papal documents, the "Quemadmodum," [24] "Conditae," [25] "Normae," [26] confirm absolutely the provisions of the "Pastoralis Curae" in so far as they regard the confessors of nuns. The "Quemadmodum" makes further specifications even more favorable

[24] 17 December, 1890, n. 11.

[25] 8 December, 1899, Pars II, n. 8.

[26] Cong. EE. et RR., 28 June, 1901.

to the nuns, declaring (n. IV): "Moreover, while the prescriptions of the Holy Council of Trent [27] and the decree of Benedict XIV in his "Pastoralis Curae" retain their full vigor, His Holiness admonishes prelates and superiors not to deny their subjects an extraordinary confessor as often as the need of their conscience requires it, and this without seeking in any way to find out the reason why their subjects make such a demand, or without showing that they resent it." Prelates and superiors here do not mean the bishop or regular prelates but those charged with the government of the house or community.[28] Hence these may not deny a special confessor, nor even show their displeasure at the request. This is to be observed even when the superioress clearly sees that the necessity stated is fictitious, or that the confessor is sought because of scruples, or even when there is something approaching mental derangement, for some often apprehend a real necessity when there is none.[29] In such cases subjects should be admonished that they should not request a special confessor unless obliged to do so from conscientious motives (ibid.).

As can be seen, the decree "Quemadmodum" (n. IV) takes hold of the provision of the special confessor in a very practical way by further adding "Lest so provident a disposition [of the "Pastoralis Curae"] as this should be made illusory, His Holiness exhorts the Ordinaries to name in all localities of their dioceses in which there are communities of women, well-qualified priests with the necessary faculties to whom such religious may easily have recourse to receive the Sacrament of Penance." The "Normae" [30] confirm this legislation of the special confessor and add; "Where bishops, in compliance with the instructions of the 'Quemadmodum,' have appointed the qualified priests with the necessary faculties, superiors may have recourse to these without being obliged to ask the bishop in each case," for a special confessor. When a number of special confessors have been approved by

[27] Sess. 25, Cap. 10, de Reg. [28] Cong. EE. et Reg., 17 August, 1891.
[29] Cong. EE. et Reg., 17 August, 1891. [30] N. 147.

the bishop for a community, the choice of the special confessor to be called does not depend on the superioress but on the nun requesting such.[31]

Several difficulties at once present themselves. If these special confessors are appointed, the nuns will go to them regularly. And a number of priests will in reality be exercising the office of ordinary confessor, which is forbidden.[32] This cannot be permitted. A special confessor must never hear the confessions of the same sisters so frequently that he may be considered the ordinary confessor. Thus the concessions of the papal constitutions and decrees cited are not to be understood without limitations.[33] When certain nuns, or, what is worse, when the majority of the sisters, have recourse constantly to a special confessor, the superior of the community must not forbid them, but the cases are to be referred to the bishop, who, in accordance with the instruction of the Congregation of Bishops and Regulars, is to admonish them that the provisions of the "Quemadmodum" (n. IV) of a special confessor is to be regarded as an exception which should not be made use of unless there be true and real cases of necessity as specified in the Council of Trent and in the "Pastoralis Curae." If special confessors *know* that no good reason (*plausibile motivo*) exists for the nuns recurring to them, they must refuse to hear their confessions.[34]

A second difficulty is: How can a satisfactory arrangement for special confessors be made in the United States? The writer has personal knowledge of particular communities in Europe having as many as twelve special confessors appointed by the bishop; and where a certain number of special confessors are not appointed for a determined community, in many places a substantial observance of the papal constitutions is carried out. In the diocese of Ghent a liberal spirit obtains—any approved confessor of the diocese may validly

[31] Cong. EE. et Reg., 17 August, 1891.
[32] Pastoralis Curae, n. 1; Normae, 140.
[33] Cong. EE. et Reg., 1 February, 1892.
[34] *Ibid.*

hear the confessions of all sisters with simple vows, and this "sive in propria domo sive extra." Special approbation for all nuns except those solemnly professed is required only "ad liceitatem." In the same diocese the ordinary confessor is authorized by the diocesan statutes to allow any priest approved for the diocese to hear once or twice the confessions of the sisters.[35] This would prove a very satisfactory solution, if the ordinary confessor be a sensible man and did not think it his right and privilege to know every matter of conscience troubling the sisters. In the archdiocese of Mechlin any confessor of nuns, whether ordinary or extraordinary, can validly hear the confessions of every community of nuns in the diocese. He can do so licitly, if the superioress of the community give her permission.[36] This seems to be a sensible arrangement, and would undoubtedly work satisfactorily in many of our cities. The writer has learned that the formulae of faculties granted in some dioceses have this clause—"accipiendi confessiones monialium et mulierum in communitate degentium." A priest approved in the diocese may then hear the confessions of nuns, not as an ordinary confessor but as a special confessor. This clause is usually, as well as prudently, crossed out in the case of young priests, and, according to the judgment of the bishop, in the case of older priests whom he thinks unqualified for this office. In dioceses where there are few priests, it seems that such a regulation would prove satisfactory.

The inquiry suggests itself: What is the discipline in the United States regarding the special confessor of nuns? The Fathers of the Second and Third Plenary Councils of Baltimore urged that the prescriptions of the "Pastoralis Curae" be applied and that special confessors be not denied to nuns.[37] In preparing this paper information was sought from most of

[35] De Religiosis Institutis et Personis.—Vermeersch, S. J., 1902, I. p. 288.

[36] Goosens: Instr. du C. Dechamps aux commun. relig. des femmes, 2 édit., c. IV. §§ 4 and 6. Vermeersch, *ibid.*

[37] Conc. Plen. II, n. 417, p. 214; Conc. Plen. III, n. 97, p. 51.

the important dioceses of the country. It might make interesting reading to state what is, and what is not, done in many places, and to cite the catalogue of difficulties experienced by many communities; but it would hardly prove instructive for a better observance of the "Pastoralis Curae" and the subsequent papal documents confirming this constitution. In many dioceses special confessors are occasionally asked for and granted by their respective bishops for individual cases. These petitions are not so frequent, for the reason that sisters do not care to trouble the superior, who must in turn apply to the bishop for the appointment and approbation of the confessor. They prefer the easier way of asking permission to go out of their convents and of taking advantage of the outing to go to confession in a public church. We think most bishops would prefer to have the sisters go to confession at home in their own convents; but this will not, and cannot, be effected until special confessors are appointed. In some dioceses the rectors of churches are authorized to allow any priest whom they judge qualified, to hear the confessions of the nuns teaching in their schools. If the rector be the ordinary confessor, an appointment that frequently proves unsatisfacory,[38] the arrangement does not work well. We know of some places where the priests of the parish are forbidden to hear the nuns teaching in their parish school, or any sisters connected with the parish. The plan works admirably.[39]

[38] The rector must treat with the sisters regarding his school, and not infrequently school difficulties in connexion with conventual discipline are matters that trouble the sisters' conscience. Naturally the nuns do not wish to go to the rector because of his knowledge of these matters outside the confessional, nor do they wish to ask his permission to go to another confessor, for the request expresses a preference for some one else, or a lack of confidence, or at least an unwillingness to make a manifestation of everything to him. When sisters confess matters that concern merely the discipline of the convent, and are not matters of conscience, the confessor should prudently keep out of these affairs by telling the sisters that such difficulties are to be settled by their superiors.

[39] We have learned that some congregations of sisters have a clause in their constitutions forbidding them to confess to the parish priest. This may be true, but we could not verify it.

In some places the Ordinary Confessor is usually appointed from a neighboring parish. The assistants of the parish who take turn week by week in saying the community Mass for the nuns are given faculties to hear an odd confession of any sister who wishes to go to Communion at the Mass he celebrates. This has given entire satisfaction in some large parishes, and we know of no abuses where it has been tried. The places that offer most difficulty are small cities and towns. Sometimes superiors in such places ask the bishop to allow certain priests who visit the parish and community from time to time to act as special confessors, in case some nuns should wish to go to confession. In small parishes, or in places where there is but one priest, and where the sisters have no chapel of their own and are obliged to receive the sacraments in the public church, the bishop should appoint neither an ordinary nor an extraordinary confessor.[40] When the parish priest of such a place is narrow and makes conditions unpleasant for the sisters, if there are no visiting clergy to whom they may have recourse, religious life becomes almost intolerable. There is very little in the lives of sisters, if the happiness of the spiritual side be wanting. Peace of conscience means more to them than any thing else. When they are deprived of this their condition is pitiable. If bishops can find some solution for this difficulty, it will be a great charity.[41] It seems to the writer that nothing more than a substantial observance of the pontifical documents is practical for the United States. That this at least should be brought about in every place, there

[40] Eccl. Review, October, 1906, p. 347. Consultazioni Morali, I, p. 742.

[41] It is the opinion of many priests, especially regulars, who once in a great while are called into such parishes, that it would be advisable to make arrangements not only for the nuns, but for the faithful as well. It is expedient, and even necessary in some instances, that priests of these little neighboring towns exchange on three or four Saturdays and Sundays of the year, or make some provision for a strange confessor. The priest of a small community knows every one in his parish, he knows everything that occurs among his people, and consequently many have not the strength of character to go to confession to him. Only the stranger knows the number of bad confessions made.

is absolutely no doubt; but just what form of substantial observance depends on conditions and circumstances? No one knows these as well as the bishop and priests of the respective dioceses. In determining on a plan it is not advisable to adopt the *a priori* method; but facts, and the needs and peculiarities of every community of the city or diocese should be taken into account. One reason why so little has been done in providing special confessors is that many have read the law and said, "This is impracticable for us." And it is true, indeed, that arrangements such as are carried out in many places in Europe are simply impossible here. Supposing a bishop should appoint six or ten special confessors for this or that community. It might happen that on a day a priest had a dozen sick-calls, a request would come from the convent asking Father A to call and hear a sister's confession. It is unnecessary to tell the reverend clergy what Father A's reply would be. Allowing that this plan is impracticable in many places, the spirit of the Church guarding and granting liberty of conscience to the nuns must obtain,[42] and that by some solution suitable to the diocese, which will be a substantial observance of the papal constitutions and decrees. By a decree of the Sacred Congregation [43] bishops, by a special delegation, are charged to see that the decree "Quemadmodum" be fully observed, not only in their own diocesan institutes, but even in congregations of sisters whose constitutions are approved by the Holy See.[44] Occasionally some particular community is a source of a great deal of trouble. It is unreasonable to think that the bishop can give particular communities, in many instances the nuns of the entire diocese, the attention they demand and require. The bishop may appoint a director for each community in particular, if their difficulties be so numerous as to require special attention, or he may appoint a direc-

[42] Meynard, O. P., Quelques Responses touchant les Devoirs de l'obéissance envers le Décret Apostolique, 1892, p. 64.

[43] S. Cong. EE. et Reg., 20 January, 1894; Bastien, n. 391, p. 235.

[44] If the sisters be exempted and under a regular prelate, then probably this charge devolves on him.—Bastien, *ibid.*

tor for all the nuns of his diocese ("Normae," 202). If the sisters be subject to the Sacred Congregation of the Propaganda, the bishop cannot appoint a director for the entire congregation but only for the sisters of his diocese (ibid.). If the sisters be diocesan, but in more than one diocese, the bishop, even if in his diocese the mother-house exists, cannot appoint a director for the entire congregation, but only for the nuns of his diocese.[45] To these directors the bishop may delegate his authority in part or entirely. These directors should be fatherly, kind, and firm men. While the bishop may communicate all his authority to them, this is by no means absolute, and the first duty of directors is to learn the restrictions placed by the apostolic constitution "Conditae," and to study papal documents relating to rights and privileges of nuns.[46] If we had suitable and well-informed directors in every diocese, half the difficulties about nuns would be solved. These directors should not be one of the special confessors and *a fortiori* not the ordinary confessor. Directors may be obliged to take cognisance of conventual affairs and to decide questions that may be matters of conscience for the sisters. Naturally sisters cannot readily confess to these directors.[47]

What sisters are entitled to these special confessors? All sisters, whether of simple or solemn vows, diocesan or non-diocesan, as well as sisters under a regular prelate who make either simple or solemn profession.[48] The Sisters of Charity instituted by Saint Vincent de Paul, owing to the Saint's admirably devised plan for their government, and considering the apostolic declarations and privileges granted to them, are under the direction of the Superior General of the Lazarists, or visitors appointed by him. To him and to the visitors of his delegation is entrusted the prescription of special con-

[45] Bastien, n. 379, p. 223.

[46] A work treating of this is in preparation.

[47] Bastien, n. 379, p. 222.

[48] Pastoralis Curae, III; Quemadmodum, I; Conditae, p. 1, n. XI, p. ii, n. viii; Normae, 139; Gennari: Consultazioni Morali, II, p. 258.

fessors as laid down in the decree "Quemadmodum." In case of negligence the sisters can have recourse to the bishop.[49]

Are lay brotherhoods, such as the Christian Brothers, Alexian Brothers, Little Brothers of Mary or Marist Brothers, Brothers of the Sacred Heart, etc., entitled to special confessors, or do they enjoy full liberty, such as priests, in the choice of their confessors? The confessors of religious men, even of those not exempt from the jurisdiction of the bishop, do not require special approbation. This is the general rule.[50] Some institutes may have a papal constitution directed to them requiring their confessor to be specially approved. This special approbation is only "ad liceitatem."[51] The confessor, then, of these lay brotherhoods needs no other approbation than is required for the general body of the faithful.[52]

It would be very easy to give a wrong interpretation to a decision of the Sacred Congregation[53] which declares that lay brotherhoods are governed by the decree "Quemadmodum." The decree applies to them regarding the manifestation of conscience, but the law of confessors does not extend to them. This is the opinion[54] of the eminent moralist and canonist Cardinal Gennari. Moreover, the "Normae" (n. 139) explicitly declare that the "Pastoralis Curae" does not apply to religious men who by their profession and discipline are laymen; and when the "Normae" (ibid.) state that the "Quemadmodum" has application to them it must mean ex-

[49] S. C. EE. et Reg., 15 April, 1891.

[50] Vermeersch, I, p. 287.

[51] Piat, I, p. 405; Bastien, n. 365, p. 208.

[52] Bastien, *ibid.*

[53] S. C. EE. et Reg., 15 April, 1891.

[54] Les Congregations relig., Nardelli, O. P.; Mazoyer, n. 89, p. 88; Consultazioni Morali, II, p. 260. Here three reasons are given: (1) The "Quemadmodum" mentions explicitly the brotherhoods in abolishing the manifestation of conscience. (2) The decree requires the sacred canons to be observed for ordinary and extraordinary confessors. Now the sacred canons of Trent and the "Pastoralis Curae" refer to cloistered nuns and all institutes of women. (3) When the bishops are exhorted to appoint special confessors, the decree says, "in all localities of their dioceses in which there are communities of women." Here we must retract our opinion expressed in ECCL. REVIEW, October, 1906, p. 344.

clusive of what pretains to the confessors.[55] The laws of the Church are always evidence of wisdom; if they do not always appear so, it is because conditions have changed, or because (*interpretative*) it was never the mind of the Church that the law should have application under the special circumstances of this or that locality. It is apparent to every confessor that men do not need the same direction as women in confession, and it would seem very strange if the Church restricted religious men [56] as she does nuns.

Who may be appointed as special confessors? Extraordinary confessors are extraordinary either to the entire community or to individuals. To the latter class belong special confessors. Benedict XIV tells us [57] that many bishops used to appoint regulars. Universal custom has of itself abrogated many decisions forbidding regulars to be the special confessors of nuns.[58] Regulars are usually appointed by bishops as special and extraordinary confessors. If for diocesan or non-diocesan communities the bishop appoints a number of special confessors, it seems more conformable to the universal custom of the Church and not contrary to her legislation to appoint the greater number of them from the regular clergy. Now by a more recent decision [59] bishops may regularly appoint priests of Religious Orders or Congregations as special or extraordinary confessors,[60] unless the constitutions of a par-

[55] This seems clear, because the "Quemadmodum" merely confirms the law of the "Pastoralis Curae" in regard to special confessors, and then exhorts the bishops to adopt a practical provision; so, if we take away from the "Quemadmodum" all that the "Pastoralis Curae" prescribes about confessors, there is nothing left but the Trent legislation.

[56] If a chaplain is appointed to these Brotherhoods, it is fitting that the brothers regularly confess to him; but if they wish to go to another confessor, they require simply the permission of their superior. Bastien, n. 365, p. 208. This permission is required only "ad liceitatem."

[57] "Pastoralis Curae," n. 10.

[58] De Jure Reg., 1883; Bouix, 3d ed., p. 335.

[59] S. Cong. Ep. et Reg., 14 February, 1851. Vermeersch, II, p. 613; Bucceroni: Enchiridion Mor., 1900, 3d ed., p. 345.

[60] Evidently Fr. Tanquerey (Theol. Mor., I, p. 161, n. 332) overlooked this decision in citing the "Pastoralis Curae" and saying that regulars may

ticular institute forbid this. If the nuns are subject to a regular prelate, the special confessors may be regulars of the Order to which the sisters belong, or priests of another Order, or secular priests. It seems to us in harmony with the legislation and more so with the practice of the Church that the greater number of special confessors for communities subject to a regular prelate should be religious not of their own Order, and at least one or two secular priests should be among the number. On this point regular prelates should not be narrow. Unfortunately many have been so. Safeguarding the liberties of conscience may admit of certain abuses. Some individuals will transgress every law and abuse every privilege. While there is free will no human law can control or subject all to its observance. If freedom of conscience be granted by bishops and regular prelates to nuns, some abuses may result; if liberty be not granted, greater evils will follow, for there is danger of bad and unsatisfactory confessions; despair gets a foothold, or peace of conscience is disturbed.[61]

The qualifications of the special confessor are the same as those required for the ordinary.[62] Special confessors should know that a little more than ordinary prudence is required of them. As often happens in the United States, necessity obliges the appointment of young confessors to communities of nuns. To these young priests the admonition of special prudence is directed: older confessors know its necessity from experience. The special confessor should not be too ready to decide all difficulties proposed to him. It is well for him to weigh the matter carefully and judge whether the decision can

be appointed as extraordinary confessors — "deficiente copia saecularium sacerdotum ad id munus idoneorum." It would be concealing facts to refrain from stating that sisters unhesitatingly declare their preference for regulars. This is due, no doubt, to the fact that regulars understand better the details of community life.

[61] "Pastoralis Curae," 10, 11, 12, 13; Piat, II, p. 219; Eccl. Review, March, 1892, p. 164.

[62] "Pastoralis Curae," n. 9; Ecclesiastical Review, October, 1906, p. 356; Passerini: De Statu Hom., II, Qu. 187, n. 830, p. 208, ed. Lucae 1732; Piat, II, p. 205.

be given only by one who regularly hears the confession of the nuns. It is advisable to inquire if a decision has been given by the ordinary confessor or by another special confessor.[63]

How often should these special confessors be changed? There is no fixed time for them. The law of changing confessors every three years is applicable only to the ordinary confessor who hears confessions in the house or convent of the sisters.[64] The requirement of liberty of conscience supposes that these special confessors be changed from time to time;[65] but how often depends on the will of the bishop or regular prelate. In changing these special confessors the superior of the community might be consulted. She knows how frequently these confessors are called to the community. If among them there be holy men to whom the majority of the nuns wish to confess, it is advisable to give such special confessors a long term of office.

In conclusion, many may think that this paper attaches too much importance to the question of the confessor of nuns. There is more truth than sentiment in the advice of a saintly bishop given to a brother in the episcopacy: "Have the communities of nuns in your diocese well regulated, and direct their prayers to its necessities, and God's blessing is assured." Another prelate showed that he attached the same importance to their prayers when he said, "I do not wish the nuns to at-

[63] Some special and extraordinary confessors, like those who always seek the easiest way out of every difficulty, even at the cost of principle, will never give any decision, but always instruct the nuns to refer the matter to the ordinary confessor. This is lack of courage and character, and is not what we mean by special prudence.

[64] S. Cong. EE. et Reg., 20 July, 1875. A decision was given on this point owing to a doubt of Archbishop Alemany, O. P., of San Francisco, who feared the law of three years applied to the Sisters of Saint Vincent de Paul in his diocese, who were accustomed, or obliged, to confess to the parish priest in the parish or public church: "La inhibizione data ai confessori di proseguire al di là del triennio, mentre la medesima è inflitta unicamente ai confessori ordinarii che si recono ad ascoltare le confessioni nei monasteri, conservatorii ed altri luoghi ove convivono donne in forma di comunità."

[65] Bastien, n. 371, p. 217.

tack me by their prayers." Real kindness and consideration is shown for nuns not by frequent visits and long conversations and unnecessary letters, which the spirit of the law forbids,[66] especially in reference to religious priests. "Who will measure the moral influence on society of more than 38,000 sisters in the United States engaged in the work of teaching?"[67] Besides these, there are thousands of saintly nuns in attendance on the sick and dying in hospitals; hundreds consecrated to the contemplative life. Is not this vast army worthy of consideration? Does not the work they do for God and for the Church make it a sacred duty on the part of the priests to afford them, even at the cost of some inconvenience, the greatest consolation they have in life—peace of conscience through good confessions?

JOHN T. MCNICHOLAS, O. P.

Washington, D. C.

"GEORGE LEICESTER, PRIEST."

I.

GEORGE LEICESTER, Priest—that was how he liked best to be known. He had for some time thus described himself, whenever it would not have seemed to him as if outsiders might possibly think it out of place. He had had to modify his views, at least as to the fitness of times and seasons for the assertion of his position, after a little adventure that had once befallen him.

He had entered his name and style in this fashion in the visitors' book at a small country inn where he and his sister and a friend of his sister's had stayed a couple of nights when they had gone on a walking expedition. To be sure, it was in a benighted part of the world. So he thought, when the landlady forthwith addressed him as "Mr. Priest." His

[66] "Pastoralis Curae," n. 18; Vermeersch, II, p. 611; "Das Beichtvateramt im Frauenklöstern" im Archiv für Katholisches Kirchenrecht, IV, p. 724, 1899, vol. LXXIX.

[67] Rev. A. L. McMahon, O. P., "D. Y. B.," p. 86, 1907.

sister had smiled, and his sister's friend had laughed outright; and the worst of it was that he was not quite sure how much of the mirth was provoked by the landlady's blunder. He had looked annoyed and had asked whether in country parts the schools did not teach the value of a comma.

A short time before this, George had been on the brink of adopting "views" as to the compulsory celibacy of the Anglican clergy: but he drew back and reconsidered the position when his sister's friend appeared on the scene. The friend was a bright-faced girl, with eyes so frank that they sometimes, even when the likewise frank lips were silent, said a little too much concerning his ways and opinions, considered from the ecclesiastical point of view. So he felt, perhaps more than he thought.

Victoria Dare belonged to a different section of the Established English Church from his own, and was, he knew, inclined to make fun of his many genuflexions and all the paraphernalia of his "advanced" ritual. He, however, hoped to lead her gently into the truth, and in the meantime he found her, if sometimes provoking, yet, on the whole, a delightful companion. And as to the celibacy of priests, of course, as Sir Roger de Coverley said on a certain occasion, there was a great deal to be said on both sides: and doubtless there were advantages in the marriage of the clergy, always provided that their wives were not qualifying for prospective Mrs. Proudiedom.

Miss Dare liked Lucy much better than she liked the "priest," but she saw no special reason why she should not chatter with him, laugh at him, or receive the sort of implied homage which a pretty girl ordinarily receives, and perhaps, consciously or unconsciously, expects to receive. When the three went abroad together, accompanied by an aunt of the Leicesters, Victoria attended worship at an English church on Sundays along with Miss Lumby, and on weekdays went to Mass and Benediction, "Popish" functions to which she accompanied George and his sister, as she frankly told them, out of interest and curiosity.

George said to his aunt, in Victoria's presence, that it was a very wrong thing to attend an English service abroad; that, in fact, the English Catholic form of worship was schism on the Continent. Just as, in England, the Italian mission was a schismatical setting up of altar against altar, so the English Church abroad was a schismatical one, and should never be encouraged.

Miss Lumby only smiled placidly. It was not the first time that her nephew had expostulated with her, but she had always been, and always meant to be, impervious to his say. She knew quite well also that, on this particular occasion, the lecture was intended less for her than for Victoria.

"What is schism?" said Victoria, meekly. It was a mischievous meekness, too, with which she spoke.

"Schism is a separation from the Church." George's tone was grave.

"How many Churches are there, then?" said Victoria, still meekly.

"O Miss Dare, you must be joking! You surely know that there is, and can only be, One Catholic and Apostolic Church."

"But if it is schism in England to go to a Roman Catholic service, and schism on the Continent to attend a Protestant" —here George's face assumed what Victoria wickedly described in a letter to a friend as "Mr. Leicester's martyresque expression whenever any one speaks of the Church of England as 'Protestant'"—"English one, there must be, at the very least, two Churches, the English one and the Roman Catholic."

"No, no, my dear Miss Dare. Forgive my saying that I fear you do not quite understand. The Church of England —the English branch of the Catholic Church—is the Church of the English people"—

"Except most of them," interrupted Victoria. She was instantly sorry that she had interrupted Mr. Leicester, and said so. He gracefully accepted the apology, and went on:

"The Church of Rome, I was about to say, is, in like

manner, the Church of the French and of other Continental nations."

"Hence," said Victoria, "schism is really nothing but a question of geography?"

Here Miss Lumby put an end to the little controversy by announcing that it was time to go in to luncheon.

The next day George Leicester made his confession in bad French to a priest who knew no English. The day after, he presented himself at the altar-rails, and boldly stole what he believed to be his share in the rights of the faithful, a share denied him only by ignorance and bigotry. He knew perfectly well that the priest who communicated him did so unwittingly; he knew that, but for this, the priest never would have done it. Yet Leicester with all his pride in traditional English honor, and all his belief in the superior truthfulness of his nationality to that of any other, and all his assurance as to the truthfulness of "English Catholics" being far higher than that of "Romanists," he calmly and unequivocally—lied.

Victoria spoke out her mind to Lucy on the subject. She had supposed, when she saw Leicester kneeling to receive Holy Communion, that he had made his submission to Rome. Lucy explained the case to her, and she listened with an indignation she took no pains to conceal.

"And he thinks that right?" she said, with scorn.

"Of course he does," said Lucy, "or he wouldn't do it."

"And do you?"

"Well, I shouldn't do it myself. In fact, I think it rather an extreme thing to do. But, you see, George is so sure of his position, as a priest of the Catholic Church of England, and so annoyed with the Romanists for not allowing intercommunion—for not giving Holy Communion to English-Church people—"

"That he steals it," interrupted Victoria.

"That is strong language, Vic, and you are aware that he is my brother."

"Yes," said Victoria, "and of course I don't want to hurt you; you know that, Lucy. But just let me speak. You

know there is a very wide difference between your brother's 'views' and those in which I was brought up. I need scarcely tell you that. To me the Lord's Supper is a simple and beautiful memorial of the death of Christ, and a means of grace and a way of spiritual union with our Lord, and with our fellow-Christians. To Mr. Leicester and you it is something far more than this. As far as I understand, you both hold opinions on this subject which are practically the doctrine of the Church of Rome. He interprets the Prayer-book in a way in which, until I knew you, I had no idea it could be interpreted. I can allow for all this, and agree to differ from you. If ever I were to see that your views were the true ones, I should go frankly to the Church of Rome, as there they are taught honestly and openly, and I should not have the feeling that I was holding doctrines which I might find a sanction for at one side of the street, while on the opposite side I might be told, as I was recently told by a very good old clergyman, that they were soul-destroying. This, of course, will never be: I am a Protestant, and intend to remain one. But you and I, and your brother too, have been taught to think truthfulness right and untruthfulness detestable: and we have been taught this, not only as English people but as Christians. This is all I have to say."

This had happened just before they were leaving Rouen for Havre. There was no more chaff, no more jesting.

Early in the morning of their last day in France, Victoria went by herself to St. Ouen's, and, for the first time in her life, prayed inside a Catholic church. She prayed, not for light, not for leading, not for any blessing on her path. She prayed that George Leicester might, one day, be very sorry for what he had done.

II.

It was seven years later. Lucy Leicester had married and gone out to India. "George Leicester, Priest," had adopted the opinion that a celibate clergy was the right and proper thing. He had gone through some pain when Victoria Dare

had said good-bye at Southampton, where her father had met her to take her home. "Is it quite good-bye?" he had said, "or may I come one day to see you?"

"It is quite good-bye."

And so she had passed out of his life. He had not realized until just before they were about to part how much he had come to care for her, and even more deeply than he had supposed himself capable of caring. But that dream, or whatever it was, had come to an end.

George Leicester was now vicar of a high church, an extremely high church. He had a congregation which some one maliciously described as giant on the spindle side, dwarf on the spear. He had splendid vestments, plenty of candles, a stoup for holy water, a little confessional, and much genuflecting. He and the curate mumbled their English, so as to make it as little distinguishable as possible from Latin. At least, this was the reason by some assigned. He also read the Gospel a second time, from the pulpit, as he had observed was done in "Roman" churches. It is hardly necessary to say that by "Roman" he did not mean the churches of the great capital of Christendom, but those Catholic ones which did not include "Anglo" in their title. The absurdity of reading the Gospel twice in English, or what was supposed to be English never struck him. He had been for a time undecided as to whether he should adopt "Roman" or "Sarum" use. Roman proved the more convenient, as there were certain points on which it appeared rather difficult to arrive at a conclusion as to the use of Sarum. He said what he called his "private Mass" from the Roman Missal. In his other "masses" the Church of England Communion service was allowed to play a part, though not an unmixed one.

It must not, however, be supposed that he confined himself to externals. His poorer parishioners were visited, and urged, sometimes successfully, but more commonly otherwise, to go to their duties. There were gilds and mother's meetings, and various clubs; and some Anglican Sisters were drafted into his parish, and they worked hard. But at their

coming, there was a flutter in the dovecote of the voluntary workers, and most of these took flight.

It now pleased "George Leicester, Priest," to be called "Father" Leicester. Father Leicester's bishop called him simply Mr. Leicester. It was well known that the bishop was not in sympathy with "advanced" views. When he consecrated Leicester's church, there arose a difficulty about "the four-post bedstead" arrangement, as one of the sidesmen called his beloved baldacchino. It was well understood that the only position the bishop would take in "celebrating" was that of standing at the north side of what Father Leicester called the Altar, and his bishop called the Holy Table. But a bishop is a harmless thing, if he does not seriously interfere with you, but keeps himself in his proper place. There is, of course, a proper place for bishops, and when they step out of it, why, you follow your conscience, and let the bishops severely alone. This good bishop used the temporary arrangement, run up in order that he might "celebrate" after his wont, and made no comment thereon. He chaffed Leicester at the champagne lunch which followed, about his little "Popish Plots," innocent of gunpowder, as he was pleased to say they were. For the rest, he winked at what had for him a side childish, or even absurd, rather than dangerous; for he knew that Leicester was working hard in that parish of his.

A great many eyes were, at this time, directed toward a certain city, understood to be in the Anglican diocese of Gibraltar, albeit, by courtesy, it is allowed to be outside the jurisdiction of the bishop of the said diocese. There was something going on there, which was of very deep interest to a good many of the English clergy, and the occasion of much discussion, and of hopes and fears manifold. A prominent lay leader of the "advanced" was in this city in the diocese of Gibraltar, and many other Anglicans were there likewise. For a certain prelate, who was not the Bishop of Gibraltar, nor yet one of his suffragans, but sitting in the seat derived by succession from another bishop, martyred in the first century,

whom it had been usual to accept as the Vicarious Head of the Church, was considering with his non-Gibraltarine council the possibility of acknowledging the validity of the orders of the English "branch" of the said Church. The distinguished layman had said to a distinguished member of the non-Gibraltarine council, "You know very well, my dear Father—that we are one." To which the distinguished non-Gibraltarine had replied, "I know very well, my dear Lord—that we are two. But I hope, by the grace of God, that one day we shall be one."

At last the decision came, quiet, judicial, worded not without charity as well as courtesy. But a decision such, indeed, as might have been expected.

"Father" Leicester felt the blow very keenly; but its effect on him, as on a good many others, was that of confirming him in his false position. "What could it matter what Rome said? Let the English clergy stand on their own feet. Let them be sure of the strength of their case; and, above all, let them show a united front." Eheu, for the last, *quia impossibile!*

Was this man a mere esthete, a mere lover of the outside beauty of order, and the loveliness of the sanctuary? Or did he feel how, in that outside beauty the heart of the highest things was enshrined? He was not a mere esthete. He did care, and care more than, perhaps, he would have liked to acknowledge, for schemes of color and questions of detail. He could spend hours in discussing the most correct shape for a surplice; he thought anxiously how the best use might be made of some Indian and Japanese needlework which had been offered him; and whether certain figures occurring in the embroidery on disused mandarins' sleeves might possibly turn out to be symbols whose meaning, unknown to him, might, in the event of a Jap or a Chinese coming in to the service at which the vestments were worn for whose decoration these pieces of Eastern art had been used, make him be thought ridiculous or worse. But also, he could refuse, and refuse so persistently that at last they almost ceased to come, dinner

invitations from fashionable houses whose mistresses were ready to give him anything he chose to ask for: and this, in order to visit the sick, to get people to come to their duties, to speak words of comfort to those in sorrow. His influence, if not a strong one, was at least kindly and gentle.

Was George Leicester insincere? Certainly not, in a moral sense; but, in the intellectual sense, certainly yes. That is, if by intellectual insincerity we are to understand, not the imperfect power of vision; not the failure to see the logic or its contrary of such or such a position; but the mental attitude which made it an impossibility for him to look, and therefore, and therefore only, an impossibility to see. George Leicester was not a strong man, but he did try to be good; and at least we all can do that.

The Established Church of England is a mighty bulwark against logic; being, as she is, founded and built on ambiguity and compromise: and of the various viewdoms within that Church, the High Anglican is not the most logical. When a High Anglican invokes logic, if it does not lead him into the Catholic Church, it may be simply fatal in some way, to his belief or to his conduct.

Once "Father" Leicester invoked logic; and it landed him upon a terrible rock of bruising and breaking.

A new curate asked him this:

"Father, I suppose we must class Romanists as Dissenters?"

"Certainly. Here, in England."

"Suppose one were sent for on a sick-call, and, on arriving, found that the person was dying, and was a Roman Catholic, what ought one to do?"

"Well, they are certainly members of the Church—"

"The Church of England?" put in "Father" James.

Leicester took no notice of the interruption, but went on. "We could not, of course, refuse them the last Sacraments."

"But they would not receive them at our hands."

"They ought."

"I understand that, in the case of Dissenters, we are not to run the risk of irreverence. They would only scoff at

'Popish mummery.' But, suppose a Roman Catholic refused?"

"Yes?"

The interrogative was merely to gain time.

"Would you send for their own priest?"

"Well, I suppose that, as a matter of kindness and courtesy I should, if it were possible to do so; but not as a matter of principle."

"Then, if one had a sick-call to a Roman Catholic, and were certain that the patient was dying, and that there was no time to fetch his own priest, ought one simply to ignore any possible objection, and administer the Sacraments without making any inquiries on the subject?"

"That would appear certainly the logical thing for us to do, holding, as we must, the validity of our Orders, and consequently of our Sacraments."

"And if they would not receive them?"

"If they refused, it would be at their own peril. You see, we must remember the risk of delay for them, and warn them solemnly of it."

"And then?"

"Then, if they persisted in the refusal, I suppose one would have to say, 'Send for the priest you prefer.'"

"And suppose it were too late?"

"Well, we should have done all we could."

"I understand, then, that wherever I go on a sick-call, I am to assume that, as a Catholic priest, I act—"

"As a Catholic priest; a priest of the branch of the Church to which all English people, as such, belong, and with which the other branches of the Church are on an equality."

"Forgive me, Father, if I do not let this subject go for a moment. If you were by the bedside of some one whom you had reason to believe to be a Romanist, and you saw the certainty of immediate death; would you, if they did not know you were not a Roman priest, think it necessary to tell them?"

"It would be a question of giving them the last Sacraments, or letting them die without them. Could it be right to do this last?"

"But, to the sick Romanist, they would not be true Sacraments that he had received."

"Surely that would not affect the question? Sacraments are not a matter of subjectivity, are they?"

"But wouldn't it—wouldn't it be rather like cheating?"

"Of course not, my dear fellow. However, you may feel quite sure that we shall never be placed in such a position. The Romans are quite too much alive for that."

The curate hesitated a moment before he said, "Well, Father, to me it would certainly seem like cheating."

George Leicester laughed, and there the discussion ended.

The same curate had previously asked him what his views were about proselytizing; and the Vicar had said that, of course, in the strict sense, there could be no such thing on the part of Catholics, as every one in England belonged to the National Church. He did not care about Dissenters coming to the parish entertainments, not because he grudged them a cup of tea and a bit of cake, and the warmth of a good fire; but because it was a bad precedent to admit any people whose children did not attend Catechism and Sung Eucharist or the "High Mass," at which one of the sidesmen took the part of subdeacon.

As a matter of fact, there were people enough in the parish, nominally belonging to the Church of England, or at least not avowedly belonging to any other denomination, to fill the church and the schools to overflowing, if only one could get at them, and these ought to be seen to before the straying sheep were looked up.

The Anglican Sisters visited at every house to which they could gain admission, and it more than once happened that promises were obtained from Catholics, who supposed from the Sisters' garb that it was "all right," to come to church. Somehow, it always turned out that these promises remained unfulfilled, and that a second call was not welcomed. So, after a little while, Rome in the slums was let alone.

III.

"Father" Leicester was sitting in his study one winter

evening. He had had a specially heavy day's work, and had allowed himself a longer after-dinner smoke than usual. There were a good many things to be done before he could find time for the reading which he tried to secure every evening after ten. It was with some necessary resolution, as well as with a little latent irritation, which betrayed itself in a shoving, rather than a putting, aside of his books, that he went to his desk, and began to tackle his unanswered correspondence. Could he find a situation as errand-boy, or as Buttons, or as anything, for Mrs. Weston's eighth boy, and thirteenth living child? Could he kindly let Sister Marion know at what time he had appointed Miss Newton, the old lady who wished to be confirmed, to call upon him on Tuesday, as Miss Newton had unfortunately forgotten? Would he please take notice that, if Miss Diana Sympkins de Lisle were again disturbed by the rough and impertinent lads of his curate's evening class making squeaks on their fingers under her drawing-rooms windows, Miss Diana Sympkins de Lisle would consider what steps it would be necessary for her to take.

Then came a letter different from any of these. It was expressed in very ordinary, very quiet words, that cry of a struggling soul, that cry of a seeker after truth.

. . . . I want to believe, but I see no authority for believing. I cannot believe on the strength of the feeling that it would be a most blessed thing if God had really revealed Himself in such an incarnation as Christians hold or are supposed to hold; an incarnation by which, and through which, we might learn what we otherwise, as it seems to me, could not possibly grasp. How am I to know? How is it possible for me ever to do more than hope? You said the other day that the Infallible Church teaches this: but when I pressed you, you could not tell me what you meant by the Infallible Church, for you had to allow that the Church of England, of which you are a minister, puts forward no claim to infallibility. Dear sir, may I come and talk this over with you? There is a Church that does claim infallibility for her teaching, and it seems to me that, if ever there had been an incarnation of God, it would have been a cruel and, if I may say so without seeming to be irreverent, an illogical thing of Him to leave the

world without any trustworthy repository of His teaching and His commands. This is to me, as I am sure you will understand, a very serious matter indeed, and you will forgive my saying that, as I have made up my mind to obtain certainty, unless I see that certainty cannot be obtained, I intend, if I cannot get satisfactory reasons from you for a belief which I should be only too thankful to be able honestly to hold, to ask my way of those belonging to the Church of Rome. As a matter of course I have first appealed to you, you being a clergyman of the Church in which I was brought up, but from whose beliefs I have long since strayed. It is only fair to tell you what I mean to do. You see, I cannot play with a thing like this.

Will you, therefore, kindly appoint me a time, necessarily on a Sunday or on a weekday late in the evening, on account of work whose hours I cannot alter? I ask this, as you have been good enough to say that you would be glad to meet any inquirers.

Yours very faithfully,

JOHN KING.

"It is difficult to have patience with this sort of thing," said Leicester to himself. "What is it possible to find in the Church of Rome that is not to be found in the Church of England, except the Pope?"

But he was quite ready to see John King and to do for him after the best of his ability. He would have given him for the bread he sought, if not a stone, at least a mess of ill-cooked pottage, wherein were sodden herbs not all of grace.

He laid the letter aside, in order to deal with others first, and resumed his wading through his correspondence, so much of which seemed to him a waste of time to have to read. Would he preach on a certain Sunday, several months ahead, at a church in Scotland, on behalf of the English League for Uniting the English and the Greek Churches in an Association against the claims of the Papacy? Would he kindly—

Here there came a knock to the door of his study. His "Come in" was given not without a sense of relief, instantly felt to be completely illicit.

"Please, Father, sick-call."

"Who is it?"

"I don't know, Father. The messenger is here."

The "messenger" was in the strip of a waiting-room which Leicester had had curtained off the passage, a wider one than passages in small town houses are wont to be. It was a girl of about fifteen, with a shock of uncombed hair, and a very ragged frock.

"Please, sir, our lodger is dying, and Sister Mary Gabriel told me to go for the priest."

"Sister Mary Gabriel?"

"Yes, sir, the new Sister. She came to-day with another, and they said that old Mrs. Antony was that bad, and some one is gone for the doctor, and I was to go and fetch you. You are to hurry up, please, sir. Sister said you would know what to bring."

"What is the address?"

"Mrs. Antony, Number Fourteen, fourth-floor back, Cutter Street."

He knew the street, but it was one in "Father" James's district: however, as clearly no time was to be lost, he sent the girl back, saying he would come as soon as possible. He went into the church, and put what he took from the tabernacle over which he had had some difficulties with certain of the parishioners who were not yet advanced enough to like it, into a beautiful little gold pyx belonging to a sick-call case which he had recently been given. He had some oil consecrated, by whom he never had revealed. He took his little Roman "Ordo," for it was so much more convenient to carry than his "Priests's Prayer Book," and, after all, was not a whit less authorized; and went forth.

It was a wet night, and the wind blew hard: it was hopeless to think of holding up an umbrella. On he went, treading quickly but carefully, until he came to 14 Cutter Street.

The landlady opened the door. Leicester would have gone up as quickly and silently as possible, but she was bent on speaking to him.

"I'm so glad to see you, sir. The poor soul has been wanting you. They say it's all nonsense, but I says, says I,

if she likes to have a priest, she shall have one, and so I sent my daughter for you, sir, though she has a cold, and I don't want her laid up on my hands. But I always says, 'Let's be neighborly,' says I."

George Leicester fidgeted. "I had better go up at once," he said in a low tone. But the good woman evidently saw no reason why she should not go on chattering. "We're not Catholics," she continued, "we're Baptists; but all the same, I says, there's a great many roads to Heaven, I says, and you takes whichever you likes, or whichever you was born to. And if you does your best, it's all right, says I. But them Catholics, they always thinks they can't die without their priest. And Sister said you must be sent for,—she'd ha' gone herself if I hadn't—and so I sent."

"I must go up," said the clergyman, in a low voice, as he moved on. A strange feeling of uneasiness was over him, which he was trying to shake off. He turned back, and said, very softly. "You said Mrs. Antony was a Catholic. Of course you meant an English Catholic." His tone was of predication, not of interrogation.

"Oh, yes, sir, she's an English Catholic, sure enough, but she told me yesterday that she hadn't been to Mass for a long time. She only came here last week, and was took that bad that I made her let me send for the doctor. The Sisters come to see her to-day."

"An English Catholic." "Not been to Mass."

"Father" Leicester always spoke of saying Mass when he meant reading the Communion Service of the Church of England, with or without interpolations from the Missal. But—but—did other people? What did the landlady mean? There was a stir on the stairs. The landlady obeyed a signal from some one who was standing at the top. She returned to where the clergyman's hesitation had left him standing. "That's the nun, sir. She's in a fidget. The doctor has been here and says he can't do no good. Go up, sir."

The conversation of some months ago with "Father" James rushed back upon his memory. It was a hopeless case.

The woman must not die without the Sacraments. He was on his way up the stairs. No, logic was logic, and, even if the woman were not an "English Catholic," she must not die without the Sacraments.

Suddenly, he quickened his pace. On the landing, in the very imperfect light, he saw the black figure of the Sister. She was standing, with a candle in her hand. That uneasy feeling was strong upon him, as she genuflected and preceded him into the sick-room. He made a great effort, and thought he had succeeded in shaking it off. The Sister had lighted the candles on the little rickety table with its crucifix and glass with holy water and the little sprig of box. She waited a moment, and then left Leicester to hear the woman's confession, having first seen that he was aware of her state.

IV.

Many a year after that, Leicester could, in his mind's eye, see the room as distinctly as he saw it then. He could see the bare walls, the scanty furniture, the dim light. There was the central figure, the old sick woman, her black eyes gleaming under her shaggy brows as she watched every movement of his with a great eagerness and unrest. He sat down by her, crossed himself, mumbled a formula, and waited. There was silence. "How long is it since you made your confession?"

The almost inarticulate sound that came in response he interpreted as "Ten years, Father."

Then he waited and waited. Would the woman never speak? At last she gave a sort of little sob, and said, this time clearly enough, "O Father, won't you help me?" And yet he sat there, feeling, as it were, ice-bound.

There was a low murmur from the dying lips, but he gave no word of help, no sign of sympathy. She stopped, and yet he could not speak. And the silence grew awful. The moments, terrible, year-like moments, went by, and yet he sat there silent. He could not speak: that was all. He was conscious of nothing till he heard a cry, and saw that the wo-

man had half-raised herself from the pillow, and was staring at him with wide-open eyes.

"O my God, it's no priest! Sister! Sister! for the love of God!"

The nun was beside her in an instant. The woman was fully alive now. The blood seemed to have come back once more, to fulfil its work: life was on the lips, on the tongue, in the eyes.

"Sister, Sister, we're cheated. It's no priest; it's no priest! Oh, for God's sake, don't let me die till the priest comes. I won't die, I won't die! Sister! Sister!"

The nun took her hands. At first it seemed to her that delirium must have seized on the poor sufferer.

"Go!" the woman said. "Go, you wicked, wicked man. God's curse—no, Sister, I don't mean it; the Lord forgive him. Sister, Sister, get me a priest. Don't you see I'm dying? oh, quick, quick, Sister!"

Then the nun looked at the man who was standing still, and he could not but lift his eyes to hers. They were the eyes of Victoria Dare that were flashing forth righteous terrible wrath, as she recognized George Leicester, and understood his guilt. "Go," was all she said to him. To the woman she said quietly, "You shall have the priest, my dear. I will fetch him as quickly as possible."

She was leaving the room when Leicester walked quickly before her to the door. All his paraphernalia were on the table, but he took no notice of that. The eyes that had flashed out, as it were, the wrath of God on him, were downcast now. He said, "I will fetch him. I know where he lives." The words that rose to her lips were unspoken, "You will bring a Catholic priest, as you hope for mercy." But she almost felt as if she must have uttered them when the man said, "I will bring a Catholic priest, as I hope for mercy."

She drew the white cloth that was on the little table over the sick-call case, and knelt by the woman's side.

There was no time in which Leicester could express penitence, or grief, or horror, though all these things possessed

him. His whole mind was set on the finding of the Catholic priest. His dread was lest the woman might die while he was upon his quest, and he prayed, as never in his life had he prayed before, that God would suffer her to live, until the priest had done for her all that he could. Driven by all that could drive, impelled by all that could impel, he went on in the storm and rain, of which he was, indeed, unconscious.

Victoria Dare, in Religion Sister Mary Gabriel, knelt by the woman's bedside, praying as it is given to lovers of souls to pray, and the woman she prayed for, and prayed with, grew calmer. "O my God, I am sorry! O my God, I am sorry!" "Jesus, mercy! Mary, help!"

God's mercy met George Leicester that night, as it met the soul he had wronged. Within an hour he had brought the priest with the heavenly help, and the soul was sped on its way with the blessing of pardon and the unction of healing, and the Food of Immortality.

After that night, people said that something must have happened to "Father" Leicester, for he suddenly aged as if by many years. Sharp lines had come about his mouth, and there were drifts of white on his hair, and there was a deep and settled gravity on his speech. It was a very little while before he resigned his cure, meantime having never visited any one and never celebrated "Mass." All were sure that some greatly painful thing had come to him, and destroyed the balance of his life. They were very sorry for him.

"He was a good fellow, you know, though he was so extreme."

"Was it all real to him?"

"What?"

"All that Catholicity, or whatever you like to call it."

"Was he playing at it, or what?"

If he had been playing, he had ceased to play. He had come face to face with Reality that winter night. By the grace of God he never afterward lost sight of it. His was not one of the deeper souls: but it is not of God to despise the shallower ones, if only they cry out to Him to fill them.

George Leicester and Victoria Dare never met again: but some time after this he wrote to the Superior of the Convent of Mercy to which he had learned that she belonged, and asked her to give a message to Sister Mary Gabriel. The message was that one who had so perilled his soul one winter night, a night he knew she could never forget, was penitent indeed, and penitent for all that had gone before; for the theft at Rouen, and for all falsehood and dishonesty, conscious, or unconscious.

Then Sister Mary Gabriel told Reverend Mother how she had knelt in the old French cathedral, and prayed that George Leicester might be sorry for what he had done; and how that prayer for him had been the beginning of the making of her own soul.

And Reverend Mother said, "Now let us give thanks for him." And they gave thanks.

But Sister Mary Gabriel never knew how the passion of penance, the agony of charity, had seized upon that convert soul, whose refuges of lies had been swept away on that terrible night.

Many grew familiar with the figure of the white-haired man who served Mass day after day, and who did the lowliest offices about the church: the man who always, at all hours of the day or night, was ready to accompany the priest who was carrying Holy Viaticum to the dying: the man who never spared himself trouble or risk, and who, in the year of the great fever that negligence had allowed to be, nursed the sick poor and comforted them, and brought them all help possible, temporal and spiritual. It was then that the great silence seemed lifted from his life, and he spoke sweet and strong words such as none had ever before heard from his lips. He laid down his life for the brethren before the fever had gone from the place.

Men asked why he had never become a priest. This indeed had often been suggested to him, and even strongly laid before him. But his soul had always kept to the refusal to overpass the barriers that penitence and humility had reared.

E. H. Hickey.

A SUGGESTION TO PETITION THE HOLY SEE FOR A TRAVELLER'S BREVIARY.

A PRIEST in Germany recently suggested the idea of petitioning the Holy See to sanction the publication and recitation of a privileged Office for travelling priests.[1] The intention of such a proposal is presumably to furnish an Office which would exclude the lessons and other parts *de tempore* as well as the *propria festa* of the calendar, and which would consist of a permanent and unvarying set of liturgical readings and invocations, like the Office *De Beata Virgine.*

The particular advantage of such a privilege must be at once plain to those who are familiar with the modern methods of travel and with the spirit that renders travel by railway a much more common and widespread necessity than in former times. For a European priest with his limited notions of parochial distances, his habits of permanent local residence, the conveniences and obligations of canonical office holdings, which make the daily Mass and recitation of the Hours in choir one of the permanent functions from which he derives his living and state, it is perhaps somewhat difficult to realize the condition of the missionary, especially the American mission priest, even when he resides in a large city. The latter travels habitually, because his interests extend as a rule either over a large territory or to such a number of persons and functions that he must avail himself of the swift methods of locomotion. Among these are electric trains or motor-cars, automobiles, bicycles, and steam-railway cars. The dust, the steam, the jar inevitably attendant upon these systems of locomotion, make it impossible or very inconvenient, if not injurious to the eyes and nerves, to recite a canonical Office which requires careful selection of parts and attention to mechanical composition, such as is involved in the insertion of special antiphons, of lessons, and prayers varying from day to day. The same difficulty exists for those who journey by sea and are more or less subject to seasickness or are sensitive to the motion of the vessel.

[1] See *Korrespondenz und Offertenblatt*, Regensburg, February, 1907.

It may be said here that where necessity or grave inconvenience intervenes, a priest is dispensed from the recitation of the canonical Office and may recite the rosary instead. But between necessity or grave inconvenience and an habitual difficulty which the average conscience is impelled to overcome, there is a very wide range for serious scruples. In many cases in which a priest is not too ill or too weary from actual hard work, yet feels justified in saying the rosary in place of the breviary, he would feel much better satisfied if he could substitute an Office that causes him no mental anxiety as to rightly-inserted "proper" parts. This is the case, I fancy, in travelling, when it is much more difficult to say the beads devoutly than to say the Office devoutly, for the obvious reason that the rosary fixes the attention less and admits distractions more readily than the sustained thought offered in the printed page.

It is quite true, indeed, that, although we travel faster and farther than our ancestors did, yet we also travel more conveniently, and in the electric street-cars or in the modern Pullman coaches one may as conveniently recite his canonical Office as if he were seated in his room or in the parish church. No doubt. But there are other conditions with which most American priests are familiar. They force the traveller to sit for long hours in the sooty atmosphere of a railway compartment, which leaves upon his face, hands, and garments, the black remnants of the fuel that escapes combustion in the engine, but dulls his sense, producing headache or drowsiness, and that general sense of one's lungs and blood being overcharged with the poison of exhaled carbon. Similar is the feeling aboard ship when one is not sick enough to go down to one's cabin, but sick enough to feel that mental and physical exertion beyond the normal will make him and his neighbors miserable enough to wish him elsewhere. A priest who fumbles the pages of his fine "octavo" breviary, leaving black thumbmarks to trace his past troubles in future days, or one who worries with a tiny "sixteenmo" tearing the tissue-paper leaves in the effort to get at the "proper" with its

small print, the dust and cinders, or the lamps in the tunnel obscuring the printed page, is a subject for sincere compassion. He would do better, but Mother Church has not given him permission, for she rightly awaits the expression of the spokesmen who represent the wishes of her priests. Meanwhile people wonder why the priest uses such a soiled book, as it were on exhibition, whilst travelling, for they do not know that it is the *pars aestiva* used by him for journeys only, since he must carry with him a three or six months' provision of prayers even if he goes away only for a week.

There are times and circumstances, therefore, in which the combined inconveniences of devout attention to the details of an *officium de tempore* or *de festo* are, though not impossible, still very trying to nerve, to sight, and to that sense of cleanliness which is next to godliness and which makes even the lover of holy poverty dislike to see a mussed and soot-stained prayer book in the hands of a priest, and finally to that good humor which ought to be an effect of prayer and of which a priest is rightly the best and most decorous exponent.

The times and circumstances when a priest would be justly dispensed from the use of the office *de tempore* and privileged to say a special and convenient office " Sacerdotibus viatoribus concessum " could be restricted and specified so as to prevent abuses or beget an entire forgetfulness of that splendidly helpful arrangement of daily feasts and seasons contained in the Roman Breviary, illustrative of the Catholic faith and its history through all ages, with a forecast of the beauty that encompasses its fulfilment in the heavenly Jerusalem.

With due restriction, then, such a concession might be asked for missionary priests on continuous journeys and on isolated journeys of not less than six hours in each twenty-four. The faculty for it could be made dependent on the Ordinary, after the manner in which similar faculties, such as the *celebret*, are granted to travelling priests now.

How can the matter be brought officially to the attention of the Holy See? An individual priest, with the "authenticum" of his bishop, may apply to the Sacred Congregations for a

particular privilege or the solution of a *dubium* or a decision by decree, etc. But our present proposal regards a matter which concerns the body of the clergy. It is not usual to send petitions with appended signatures of priests to Rome. The Church is a well-organized monarchy, with all the appliances of constitutional government and the channels for popular representation through the bishops, who are the spokesmen as well as the directors of the clergy and the faithful. The bishops, or a representative number of them, could obtain the privilege suggested if they endorsed a petition to this effect. It would be for them to consider the advantages and take the initiative. In the United States this is more easily done than elsewhere in the world. Our Archbishops meet annually to consider, among other things, what is of interest to the Church in America. A memorial presented through one of them to the chief executive body of the Church, setting forth what has been above suggested, would lead to the discussion of the opportuneness of such a request upon the Holy See. The Archbishops would communicate with their Suffragans, and an expressed consent in writing would give undoubted effect to the measure. I say undoubted effect, for it is well known to all that Pius X is disposed to grant relief from the real hardships of the missionary in the way of devotion and efficiency, and that his judgment as to the existence of such hardships or hindrances is formed by the voice of the bishops, of whose desire for the welfare of the Church he is convinced. In truth, the disciplinary enactments, no less than the dogmatic definitions that come to us from the high tribunal of the Holy See, have been the result of requests made by the body of the bishops in different ages and countries.

In respect of the character of the Office, a model could be easily offered by way of suggestion of what would be most serviceable. An Office constructed on the traditional lines of three nocturns, lauds, hours, vespers, and complin, would not be too long if it be not too complicated, but form a continuous theme. The substance of the psalms " pro itineranti-

bus"; the lessons illustrating the journey of Tobias, and God's protecting providence; the prayers for the priest, the flock at home, the fellow travellers on the same journey, and the happy issue of the journey's purpose. There is everything in the common parts of the Office that our thoughts and longings embrace—morning prayer, meditation, spiritual reading, blessings of our words and actions, and night prayers. A brochure of hardly a dozen pages would cover the entire ground. There could be added those essential functions, taken from the Ritual, which a priest sometimes needs when travelling, in case he is called on to administer the sacraments to the dying amidst the agonies of a railroad accident, etc. There would be room for other useful notes in such a *Breviarium pro clericis itinerantibus* without swelling its bulk so as to make it inconvenient for the pocket, and, besides, there would be no need for carrying the *ordo* and the *ritual*.

THE EDITOR.

A CLERICAL STORY OF SIXES AND SEVENS.

VIII.

FATHER JAMES began forthwith to make an *amende honorable* to the magazine he had criticized, by spending many moments of leisure time in conning its pages. The initial look of bewilderment, inevitable to a reader who plunges *in medias res*, happily resolved itself into one of quiet attention and finally into evident enjoyment. But his appetite was being gradually whetted for something *hors d'œuvre* in this musical feast; and I saw him busily making notes of books and magazines referred to in the reading, which it was clear he intended procuring for himself and his choir.

He had also taken down from the shelf where, in long extended grandeur, his volumes of the ECCLESIASTICAL REVIEW ranged themselves, the numbers dealing with the *Motu proprio*, its text, and the various comments upon it; and into these he dipped with all the exhilaration of a swimmer taking a plunge in inviting but as yet untested waters.

All this reading furnished, as might be expected, much matter for congenial converse during the week. On one occasion he adverted to the three qualities which the Pope desires to see combined in every liturgical composition.

"I can understand," he remarked, "why the Pope demands 'goodness of form' in sacred music. It ought, indeed, to be artistic in the truest sense, for otherwise it will beget disgust instead of pleasure in those whom its purpose is to move to devotion. I can also see that it should possess a certain 'universality' or catholicity which, permitting the diversity of nationality or of race to make itself felt in the character of the music, nevertheless speaks a language which all the world can recognize as that of religious emotion. But I can not well understand how music can be 'holy'. The Pope explains this quality as one which excludes 'all profanity not only in itself, but in the manner in which it is presented by those who execute it.' A composition may be profanely rendered, that is, I suppose, with such mannerisms as operatic singers affect, or with unmannerly and indevout ostentation and vainglory. But what is 'sanctity' in mere sound, or in that sequence of pleasant sounds which is called music? I presume that, in the ages that were familiar only with those musical concepts and musical forms which we recognize as characteristic of Gregorian Chant, even secular songs, battle chants, hymns to the pagan deities, and so on, must have been composed after much the same models as the Gregorian Chants. So, too, in the polyphonic music of the fifteenth century, and the sixteenth, as well, secular or sacred were discriminated merely by the texts for which the music was written. And much of the secular music of Mozart, like the stately minuet in the order of dance music, sounds to our ears as not unfit for sacred song. Could not much of the secular melody of Beethoven, for instance, be well fitted to sacred texts?"

"Your speculations on this subject would lead us far afield," I acknowledged. "There is indeed a vast amount of music which any cultivated taste would immediately reject

as unfit for sacred uses, such as that of the 'light opera' of France or Italy, the *canzoni popolari* of the latter, English or American street or even concert songs also; while, on the other hand, some of the more sober *volkslieder* of Germany, because of their gravity of form, might not be so easily regarded as unfit. Sometimes, too, the mere external form of a long composition, its division into 'numbers,' the quasi-dramatic interpretation it may give to a simple creedal statement, would rule it out, although any single melody in it might not be objectionable. This would be true of many of the modern Masses, which are unexceptionable from the standpoint of art, but are scarce 'holy' from the standpoint of liturgical appropriateness.

"The thesis that certain kinds of music may possess a characteristic of 'sanctity' would be illustrated easily by Gregorian Chant, whose sole use is liturgical, whose whole *raison d'être* is to clothe with musical forms the sacred texts. It has no other being than that of the sanctuary; for—at least to-day—it is inconceivable as a vehicle for any other than a religious emotion and sentiment. Largely, the same may be said of the classical polyphony of the sixteenth century: it is to-day, at least, scarce fitted for any other symbolism than a sacred symbolism. But when we come to modern music, even to that music which has been expressly composed for religious texts, the question of 'sanctity' does not appear to me to be an easy one to define. I think, nevertheless, that we could easily agree on certain types of music as not possessing sanctity, even though wedded to sacred words."

"I will admit freely that a sacred text does not throw its mantle of sanctity over the music prepared especially for it," laughed Father James, as he evidently recalled some humorous illustration. "It was only two weeks ago," he continued, "that I was strolling along Eighth Street in the early evening, when suddenly I heard behind me the steady tramp, tramp, tramp, of marching men. As the sound came nearer, I moved toward the wall, and a dozen young men, well-dressed and fairly refined-looking, marched past me in files of twos, and

when some paces in advance of me sang a melody as easy as can be to remember, and sang it repeatedly until, arriving at one of the little houses with a frame porch, they marched up the steps, still 'singing the self-same song'. I could not at first distinguish the words, but the melody ran as follows:

"I thought the noisy youngsters were a little crowd of college boys out for an evening prank, and going to serenade some chum with their rollicking song. The conclusion was reinforced by seeing on the porch a young lady who seemed to be joining in the melody. But the strongest argument in favor of my supposition was the fact that once the floor of the porch was gained, some of the marchers danced and kicked and pounded on the flooring, still ecstatically shouting the music. They disappeared finally within doors, only to reappear almost immediately in single file, and headed by an austere-looking and bearded man, marching and singing the same old tune. By that time I myself had arrived opposite to the porch, and was able to distinguish the words. You will never guess what they were:

'There's pow'r in the Blood,
There's pow'r in the Blood,
There's pow'r in the Blood, I know;
There's pow'r in the Blood,
There's pow'r in the Blood,
There's pow'r in the Blood, I know.'

Amazed and shocked, I looked more closely at the building —a private house in one of those 'builder's rows' you know so many of here in Burrville—and I noticed a huge lantern hanging from an iron pin in the wall of the house and bearing in large letters on its glass surface the legend: "Wesleyan

Mission'. You see that what I had diagnosed, largely from the character of the music, as a college-song of doubtful genius, was in reality an ecstatic Methodist hymn."

"The gray matter in its author's brain could not have been very severely taxed in the composition of its text, at all events," I remarked.

"Nor in the composition of its melody, either," thought Father James. "But I learned subsequently that its author passed the other days of the week in the useful avocation of a paper-hanger. To return now to our thesis: I will grant you also that many better known and much more widely used 'hymns,' such as 'Hold the fort, for I am coming', 'In the sweet bye-and-bye,' and even 'Nearer my God to Thee' (whose melody is quite as dolorous as that of the German love-song, 'On a bank two roses fair') are couched in a musical form that can not fairly be said to possess the note of 'sanctity'. But neither do they possess that of artistic merit. And it seems to me that when we come to really artistic compositions written by master-musicians expressly for use in the church, it is difficult to say that the music is not 'holy'. From this judgment I would of course exclude very much that Rossini and other Italians have written for use in the Church; also, all music either warmed over again and variously rehashed from forgotten operas, whether of Mercadante or of Mozart; also, any music open to the objections specified directly by the Holy Father. But when we come to a sober, solemn, dignified interpretation of the sacred text such as we meet with, I think, in some parts of Beethoven's Mass in C, as well as in much of the Church music of Gounod, I find it difficult to understand in what way that kind of music lacks 'sanctity'. It is not 'light' or fantastic, but sober and solemn; its interpretations are not so much operatic as 'dramatic' in the best sense—giving, I mean, such an emphasis to the words as a fine reader would give to the text. I recall with what pleasure I read, many years since, a very brief analysis of part of Beethoven's 'Credo' in the *Dublin Review*."

And going to his bookshelves, he selected one of the volumes and opened it, with a sureness that betokened much familiarity with its contents, at the desired page.

"The writer is considering the first part of the Credo, and says that it affects him as being the 'sublimest illustration of the doctrine of the Trinity which art has ever achieved; for, indeed, music is the only art which CAN illustrate that mystery.' And he goes on to show how this is done:

> The transition from the high notes to the low in the recitation of the formulæ "Deum de Deo," "Lumen de lumine;" the repetition which follows the words "Deum verum," and the almost conversational tone in which the equivalent attributes of the Second Person, "Genitum, non factum," are pronounced, always carry us up in imagination to the court of Heaven, where we seem to hear the semi-choirs of angels holding a sort of melodious colloquy upon the glories of the most Blessed Trinity, enunciating, one after another, the prerogatives of the Eternal Son, and at length uniting in a burst of praise on reaching their climax in the words "Consubstantialem Patri." The iteration of "omnia," in the ascription to the Son of the work of Creation, strikes us as eminently grand, and we mention this circumstance the rather, because it is sometimes said that repetitions of the sacred words are simply unmeaning.

Now, is not a music which could thus raise a devout listener (for such I presume the writer in the *Dublin Review* really was) up to the altitudes of his being, and place him in imagination in the 'very court of Heaven' and in the midst of whispering angels—is not this a 'holy' music?"

"You have sometimes accused me of growing eloquent, Father James, and now I can use the *argumentum retorquibile* upon you. But I think that much can be said against your contention. First of all, it must be remembered that the Nicene Creed is a mere formal statement of the beliefs of Christianity. It is, like a legal accusation in court, a simple averment of truths, not admitting any play of human emotion. It is not a sermon, it is not a poem, it is not a drama, it is not, in the popular sense of the word, even a prayer. Now

what would be thought of a clerk of the court who, in reading a charge of murder, should pathetically interpret every word thereof, pointing with the finger of a Booth at the 'accused who stands before the bar of this court', shaking his head like a Banquo redivivus at the same 'accused' in the averment of 'slaying,' 'taking out of life', 'with full premeditation,' the 'said John Smith' (this with a sepulchrally dolorous voice), and, to be brief, acting or interpreting what is essentially a mere formal statement not lending itself to anything but the plainest reading? The Creed is a statement—not an argument—of Christian truth. It indeed offers to the homiletic interpreter or expounder a vast field for argument, for illustrative comment, for pathetic inference, for glowing rhetoric, for poetic imagery. Touching heaven and hell, embracing the living and the dead, encompassing eternities—its only fitting interpreters would be the tongues of angels, and even these would prove inadequate to reach its heights of sublimity, to fathom its depths of Divine humiliation. But none of this is contained in the Creed itself. Develop that Creed; homilize it and poetize it and dramatize it, and you will produce a very long libretto for a sacred oratorio, which oratorio—or rather series of oratorios, like the 'Creation' of Haydn, the 'Redemption' of Gounod, and the rest—would invite the most dramatic creativeness of the master-musician to interpret musically that which the librettist has set forth poetically.

"You could set Homer to music dramatically; but I defy any musician possessed of any taste, to write dramatically expressive music to the 'argument' which Chapman has prefixed to each 'book' of his translation of Homer.

"The Creed is like the 'argument' of Chapman—it is, namely, the most condensed statement possible of that which ought to fill the whole world with books of explanation and comment. Being what it is, I really think that Beethoven's conception of it was a highly mistaken one. His mistake, however, was a grand mistake, grandly carried out. But many others have most feebly applied the same principle to

the Credo. They make, for example, a sudden abrupt change in the movement, in order to have the *word* 'mortuorum' 'die to slow music'—a most ludicrous misconception of the whole idea back of the phrase in the Credo, which is wholly triumphant, exultant, if it be anything at all. In simple truth, it is neither exultant nor sadly pensive; it is a mere statement of our belief in the resurrection of the dead.

"A counterpart of such a mistaken treatment would be found in the case of a learned judge who, in disposing of the 'effects of the dead', should suddenly pause at the *word* 'dead', in order to pronounce it with becoming melancholy, with slow, dragging utterance, and in a tragic stage-whisper.

"Possibly more out of taste is the treatment very commonly bestowed upon the words 'descendit de coelis' and 'ascendit in coelum'. Mercadante gives a complete octave of descending notes, from Do to Do, in order to *paint* musically the idea of Christ's descent into the womb of the Blessed Virgin. Similarly, he gives an ascending octave of notes, from Do to Do, in order to paint musically the words 'ascendit in coelum'. And what he does so completely, others have, in more or less complete fashion, attempted to do. Now, supposing that the Credo offered to musicians a really dramatic text, would not the musical painting of mere words be justly considered a wooden interpretation of the text?"

"I gather your meaning, Martin, and can perceive the force of your contention. The boy-elocutionists at our school closings have often afforded me great amusement, with their excessive word-painting. 'The warrior'—here they look fiercely at me, and draw themselves up to their fullest stature of three feet ten; 'bowed'—here the head goes down with a snap that makes one wonder how they manage to keep it on their shoulders; 'his crested'—here a various gesture, significant of a various idea of what 'crested' may mean; 'head'—here the little forefinger points unerringly to that specified portion of our anatomy, lest perhaps the audience should have some doubt as to the proper locality in which to hunt for it.

"I am willing to give up my beloved Beethoven as a grand

example of a mistaken interpreter—although not, I conceive, a mere word-painter in music. But granting that the text of the Credo does not lend itself to expressive musical exposition, I will dare to 'point with pride'—as the politicians say—to the text of the Gloria. Here, at least, we have a poetic, emotional text. It is the very ancient 'Morning Hymn' of the Greek Church, so venerable as to find a place in the Apostolic Constitutions. It is not a mere dogmatic statement; it is preëminently a Hymn, and lends itself to an emotional setting in music. And I think that Gounod has, in several of his Masses, seized beautifully its possibilities of reverent musical exposition."

"Just a moment's interruption, before you give your illustrations—for I can catch the gleam of conflict in your eyes, Father James—to remark that your beloved Beethoven comes perilously near to the said word-painting in both the 'ascendit' and the 'descendit'; and that the 'bien-aimé' Gounod is not free of a similar reproach; for in his Messe de Pâques, he places ahead of the 'ascendit in coelum' the prophecy of the Psalm, 'Exsultavit sicut gigas ad currendam viam' with an interlude of broken chords, and then proceeds to give an ascending series—Do, Mi, Sol, Do, to 'ascendit'."

"Both the prophecy and the chords testify at least to the sacredness of the musical inspiration, if not to its appropriateness just in that place; and I think that both will testify to his fitness as an interpreter of a text which, like the Gloria, will permit of a quasi-dramatic exposition."

"To the illustrations, Father James!"

"Well, I suppose you must have noticed, long since, the exquisite appropriateness of his St. Cecilia 'Gloria'. You know that the other composers of Masses familiar to most church-goers, content themselves with a fine burst of sound at the word 'Gloria'— a kind of mere word-painting, it is, too, I admit—which they repeat again and again almost *ad infinitum,* with inversions and reversions and introversions of the following words, so as to bring in the word 'Gloria' in every possible way. As they all try to do this kind of thing,

the process soon becomes so familiar that we ought long ago to have become quite fatigued with it. But what does Gounod do? The little text you have just quoted in condemnation of his method—'Exsultavit sicut gigas ad currendam viam'—shows us the student of theology, the nineteenth century mystic of the Catholic musical world, approaching a beautiful text and really meditating upon it. For him, therefore, the mere word 'Gloria' will not prove the major attraction. No such superficial treatment will satisfy a really meditative and exegetical mind. And so he takes down his New Testament, and reads the chapter in St. Luke, the pastoral idyl whose simplicity, freshness, and mere phrasal beauty, have so captivated all hearts through nearly two millenniums:

And there were in the same country shepherds watching, and keeping the night-watches over their flocks.

It is a quiet pastoral scene, quieter for the solitude and the darkness of the night, while only the wakeful shepherds

> Sate simply chatting in a rustick row.

"The Prince of Peace comes into the world when all the kingdoms of earth have ceased from their immemorial warring—

> And kings sate still with awfull eye,
> As if they surely knew their sovran Lord was by.

"And He comes in the night-watches, wherein even a warring world must have rested from its combats. What heavenly irruption shall disturb this profound peace with loud shoutings of 'Gloria'? Say rather, shall not heaven's harmony steal softly on the drowsy senses, as though a sweet dream had at length overtaken the sleepy shepherds? Now, this is evidently Gounod's idea. The heavens are opened to permit the angel band to descend to earth; and so we have first of all a simple *pianissimo* prelude, exquisitely simple, a 'linked sweetness long drawn out'. St. Luke speaks first of a single angel addressing the shepherds: and so Gounod here

places a solo, simple, gentle in movement, without any clearly-marked time either in solo or in the long, tied chords of the accompanying voices, which sing with *bouche fermée*—a dangerous expedient in music, I believe, but in this case employed with almost an inspired good taste, since it so accurately interprets the scene at Bethlehem on that Christmas evening long ago. It is as though, mingling with the formal greeting of the angel, one could hear the far-away harmonies of paradise stealing through the scarce closed 'pearly gates.' And after the announcement of the angel, 'immediately', says St. Luke, 'there was with him a multitude of the heavenly host, praising God'. And here the full chorus bursts out in the 'Laudamus te' movement, not a vast roar of voices, in reality (for this would obscure the contrapuntal treatment), but only *relatively* loud—a masterstroke, as it always appeared to me, of musical genius, giving at once the impression of great volume, but also permitting the ear to seize clearly all the constituent elements in that apparent volume."

"You are becoming eloquent on what, I conceive, must have been a favorite view of yours in the past years. It explains to me now the uselessness of all my ancient growls on the subject of Church music."

Father James had warmed to his theme, and was not to be diverted from it by my little pleasantry.

"Gounod carries out the same idea in his 'Sacred Heart' Mass. You recall Haendel's employment of the old Calabrian melody in the *Pifa* of the 'Messiah', and how that great master achieves, ahead of Gounod, a sweet pastoral suggestion for a similar musical treatment of the birth of the Son of Man. Like him, Gounod here employs a simple pastoral figure in the instrumental prelude, not exceeding the range of a fifth, 'repeated again and again to the soft drone of the voices'. Let me quote for you the description I read of this musical device, some years since, in the *Catholic Quarterly Review:*

The descriptive design of the composer becomes immediately apparent. The movement being introduced by the sudden *forte*

call, as it were, of heavenly trumpets dying away on the still air, the voices of the choirs of angels are heard chanting the celestial unison of "Glory to God in the highest." Softly, as coming from empyrean heights, the long strain floats down to earth, the while the shepherd's pipe reiterates its simple strain. The picture is a vivid one, and recalls the description of the Noël song:

> Quiet stars and breezes chill
> Blown from every snowy hill
> Speak of Christmas only, till
> In our mind we seem to see
> Shepherds bend adoring knee;
> In our mind we seem to hear
> Countless hosts of angels near
> Blasts from silver trumpets blow,
> As they did, so loud and clear,
> From the battlements of Heaven
> On that calm and gracious even
> Eighteen hundred years ago.

"Now I think that such music ought to be considered a fit instrument for interpreting and emphasizing the meaning of the text of the Gloria, especially for the behoof of an age which, like ours, cultivates the imagination so little; which in our schools must have all the branches of study—even Grammar—reduced to graphic representations so that the children can *see* abstract concepts with the physical eye; and which even in the theatres demands that real horses shall march across the stage, real water splash up when the villain falls over the cliff, and real wine be drunk at the village merry-making.

"And doubtless you recall, also, the soft heralding of the heavenly glory in the Messe de Pâques. In each of these three cases, the devices employed are different, but the general effect remains the same; not the old, hackneyed braying of the word 'Gloria', but a peaceful setting in music of the simple story of St. Luke."

"I am afraid you have raised the whole question of the propriety of a dramatic, or quasi-dramatic, setting of the liturgical texts," I answered. "But before coming directly to that question, I think that the quality of 'sanctity' or 'holiness'

demanded by the Pope, may raise up in the mind a mixed idea. 'Holy' is not to be confounded with 'virtuous' or 'innocent', which are attributes alone of moral natures. Such natures may indeed be 'holy'—but so also may non-moral natures be 'holy' or 'sanctified'. A day, for instance, may be a 'holy day'; a place may be 'holy' (Exodus, 26:33), an altar may be 'most holy' (ib. 40:10), even a perfume (ib. 30:36) may be 'most holy', and so on. Thus, like these material, and even immaterial, things, music may be 'holy'—not because of any inherent quality, but because of its complete dedication to the service of God."

"Yes," interrupted Father James, "but the Pope evidently implies a certain kind of essential or inherent quality in the music; for otherwise the mere purpose with which composers wrote their music would serve to characterize their work. Thus, Rossini's Church music, as well as that of Pacini, Cimarosa, and the rest, would be 'holy' from the mere use for which it was intended."

"Hear me out!" I cried in the phraseology Mr. Wegg used in his bargaining with Mr. Venus.

"Go ahead, then," laughed Father James, with the answering stare of close calculation adopted by Mr. Venus.

"Well, then, sacred music, dedicated so intimately to the service of God, should be like the lamb of Jewish sacrifice—'a lamb without blemish, a male'. Music intended for the Church should be without blemish of worldliness; it should also be 'masculine', or strong and sober and restrained. Its emotion should not be feminine. If it is sorrowful, it may drop silent tears, but it may not wring its hands and go off into a fit of hysterics; if it rejoice, it may wear a smile of peaceful content, but it may not bubble over with exuberant demonstrativeness."

"Ingenious," commented Father James, "but scarcely clear or convincing."

"The subject-matter will not permit of apodictic demonstration," I replied. "The argument can rest only on moral proofs and reasonings. But let us continue our exploration

of the idea of 'holy'. Perhaps the old critical axiom will help us out: 'Bonum ex integra causa; malum ex quocumque defectu'. Music is 'holy' which, from the liturgical standpoint, has no defect. To have been composed for any other than a liturgical text, is a first defect; to have been composed for that use, but while serving the sanctuary to wear any of the apparel of the world, is a second defect; to wear exclusively the vestment of the sanctuary, but with such trimmings as to suggest worldliness, is a third defect; to wear unexceptionable vestments, but to wear them jauntily and not soberly, is a fourth defect. To apply the parable: let us grant that Gounod's music was composed for the Church, that it is not trivial or operatic in style: but has it no trimmings that suggest worldliness? and is it not apt to be sung with the hundred artistic tricks of 'expression' with which operatic soloists render his operatic compositions? In brief, if we listened to it for the first time, and were unable to distinguish the words, and had no indication, from the place or occasion of its performance, enabling us to judge of its intended use —should we be inclined to a critical opinion that it was composed for Church use?"

"You place a hypothetical case—always a difficult thing to answer. I will answer you, however, by your own illustration of the 'lamb without blemish, a male'. Now, if any of the levites of old saw such a lamb wandering in the fields, would they suspect that it was meant for sacrifice? How could they form any opinion on the matter? It forthwith becomes 'holy', however, when its use for sacrifice is determined upon; otherwise, it remains merely a lamb——"

"Yes," I interrupted, "merely a lamb, and yet a lamb obviously suited for sacrifice, as fulfilling the conditions laid down in Exodus. And I should apply a similar test to Church music. If a composer permitted us to listen to a composition, unpublished as yet and clearly intended for some text whose nature we did not know, we might perhaps fitly judge that, whatever it was intended for, it nevertheless would be *suitable* for use in the Church—it would be, by its own

nature, 'churchly' or 'holy'. I am not arguing against Beethoven or Gounod; I am merely suggesting a test by which to judge their Church music."

"But their music might appeal variously to various tastes."

"I admit the question is not easy. But the Pope has well uttered one suggestive thought: Is the music of such a character as to absorb all the attention of the congregation, and thus to make the sacred liturgy appear to occupy a secondary place? Does the apparatus with which the music is surrounded appear to make it the predominant partner?—and by apparatus I mean everything having to do with it: the length of time it consumes; the treatment it gives to the sacred text; the assemblage of voices and instruments (or the character of stops in the organ it demands or suggests, in imitation of an orchestra); the frequency of solos; the over-dramatic emphasis with which it treats certain portions of the text; the sensuousness (in a good sense of the word) of its melody or its harmonies; the over-pleasing, perhaps seductive, character of its genius and inspiration; and, finally, the possibly too obvious art, which instead of concealing displays itself?"

"And who shall be the judge of all this?"

"Well, I presume our Diocesan Musical Commission."

"What! Father Bernard, and Professor Marks, and the Vicar General?"

"But, on the other hand, would you quote me, as a kind of 'Pauline privilege': 'Quisque abundet in sensu suo?' That is little short of esthetic anarchy."

"In the circumstances, I hardly think so," replied Father James; and our learned discussion ended in a hearty laugh on both sides.

[*To be continued.*]

Analecta.

ES. R. UNIV. INQUISITIONE.

I.

DE FACULTATE CONCESSA SACERDOTIBUS, EXCIPIENDI IN NAVI CONFESSIONES FIDELIUM SECUM NAVIGANTIUM.

Feria IV, die 23 Augusti 1905.

In Congregatione generali S. R. et U. Inquisitionis E.mi ac R.mi D.ni decreverunt:

Sacerdotes quoscumque maritimum iter arripientes, dummodo vel a proprio Ordinario, ex cuius dioecesi discedunt, vel ab Ordinario portus in quo in navim conscendunt, vel etiam ab Ordinario portus cuiuslibet intermedii, per quem in itinere transeunt, sacramentales confessiones excipiendi, quia digni, scilicet, atque idonei recogniti ad tramitem Conc. Trident. *sess. XXIII, cap. XV de Ref.*, facultatem habeant vel obtineant; posse toto itinere maritimo durante, sed in navi tantum, quorumcumque fidelium secum navigantium confessiones excipere, quamvis inter ipsum iter navis transeat, vel etiam aliquandiu consistat diversis in locis diversorum Ordinariorum iurisdictioni subiectis.

Sequenti vero feria V, die 24 eiusdem mensis et anni, SS.mus D. N. Pius PP. X decretum E.morum PP. adprobavit.

I. Can. MANCINI, *S. R. et U. I. Notarius.*

II.

SACERDOTIBUS NAVIGANTIBUS, INDULGETUR FACULTAS EXCIPIENDI, DURANTE ITINERE, CONFESSIONES ETIAM FIDELIUM NON NAVIGANTIUM.

Feria IV, die 12 Decembris 1906.

In Congregatione generali S. R. et U. Inquisitionis E.mi ac R.mi D.ni decreverunt:

Supplicandum SS.mo ut concedere dignetur sacerdotes navigantes, de quibus supra, quoties, durante itinere, navis consistat, confessiones excipere posse tum fidelium qui quavis ex causa ad navem accedant, tum eorum qui, ipsis forte in terram obiter descendentibus, confiteri petant eosque valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, dummodo tamen — quod ad secundum casum spectat — nullus in loco vel unicus tantum sit sacerdos adprobatus et facile loci Ordinarius adiri nequeat.

Sequenti vero feria V, die 13 eiusdem mensis et anni, SS.mus D. N. Pius PP. X annuit pro gratia iuxta E.morum Patrum suffragia.

PETRUS PALOMBELLI, *S. R. et U. I. Notarius.*

III.

DISPENSATIO AB IRREGULARITATE EX DEFECTU NATALIUM OB HAERESIM PARENTUM, SEMEL CONCESSA AD SUSCIPIENDAM PRIMAM TONSURAM ET ORDINES MINORES, VALET ETIAM AD SUSCIPIENDOS ORDINES MAIORES.

Feria IV, die 5 Decembris 1906.

In Congregatione generali S. R. et U. Inquisitionis E.mi ac R.mi D.ni decreverunt:

Dispensationem super irregularitate, ex defectu natalium ob haeresim parentum semel concessam ad suscipiendam tonsuram et Ordines minores, valere etiam ad suscipiendos Ordines maiores.

Sequenti vero feria V, die 6 eiusdem mensis et anni SS.mus D. N. Pius PP. X decretum E.morum Patrum adprobavit.

PETRUS PALOMBELLI, *S. R. et U. I. Notarius.*

IV.

DE INDULTO SUPER OBSERVANTIA FESTORUM IN LOCIS MISSIONUM.

Feria IV, die 12 Decembris 1906.

In Congregatione generali S. R. et U. Inquisitionis, proposito dubio a S. Cong.ne de Propaganda Fide: *utrum indultum super observantia festorum concessum alicui Missioni validum quoque habendum sit pro aliis Missionibus, quae in posterum a pristina Missione seiungantur;* E.mi ac R.mi D.ni mandarunt: *Affirmative.*

Sequenti vero feria V, die 13 eiusdem mensis et anni, SS.mus D. N. Pius PP. X decretum E.morum PP. adprobavit.

PETRUS PALOMBELLI, *S. R. et U. I. Notarius.*

V.

EXCOMMUNICANTUR J. KOWALSKI ET M. F. KOZLOWSKA.

Feria IV, die 5 Decembris 1906.

Mariavitarum sacerdotum secta quae ab aliquot annis nonnullas Poloniae dioeceses infeliciter infestat, in eam paullatim devenit obstinatam pervicaciam et insaniam, ut iam Apostolicae Sedis postulet extremas coërcitiones. Haec enim secta, cum in exordiis suis simulasset singulare studium gloriae divinae, mox spretis Episcoporum suorum monitionibus et correctionibus, spretis ipsius Summi Pontificis primum paternis adhortationibus tum severioribus comminationibus, spretis quoque censuris in quas non unam ob causam inciderat, tandem ecclesiasticae auctoritati se penitus subduxit, agnoscens pro capite foeminam quandam Feliciam, alias Mariam Franciscam Kozlowska, quam sanctissimam matrem dicunt, SS. Dei Genitrici sanctitate parem, sine cuius patrocinio nemo salvus esse possit, et quae delegavit Ioannem Kowalski, ut suo nomine

tanquam Minister generalis totam Mariavitarum societatem regat. Cum igitur constet praedicta totius societatis capita, Ioannem Kowalski et Mariam Franciscam Kozlowska etsi iterum iterumque monitos in suis perversis doctrinis et molitionibus quibus simplicem multitudinem decipiunt et pervertunt, obstinate persistere, atque in censuris in quas inciderunt sordescere, haec Sacra Suprema Congregatio S. R. U. I. de expresso SS.mi Domini Nostri mandato, ne quis, cum detrimento salutis aeternae, ulterius *communicet operibus malignis* Ioannis Kowalski et mulieris Kozlowska, declarat atque edicit dictum sacerdotem Ioannem Kowalski memoratamque foeminam Mariam Franciscam Kozlowska, *nominatim ac personaliter* maiori subiacere excommunicationi, ambosque, e gremio Ecclesiae Sanctae Dei penitus extorres, omnibus plecti poenis publice excommunicatorum, ideoque Ioannem Kowalski et Mariam Franciscam esse *vitandos* ac *vitari debere.*

Committit insuper RR. PP. DD. Varsaviensi Archiepiscopo, Plocensi, Lublinensi, Kielcensi aliisque, quorum forte interest, Episcopis Polonis, ut, nomine ipsius Sanctae Sedis, declarent singulos et omnes respectivae suae dioeceseos sacerdotes infami sectae Mariaviticae adhuc addictos, nisi infra viginti dies, ab ipso praesentis intimationis die computandos, sincere resipuerint, eidem excommunicationi maiori, personali et nominali, pariter subiacere eademque ratione vitandos esse.

Praelaudati vero Praesules magis ac magis satagant e grege suo fideles, a sacerdotum Mariavitarum insidiis ac mendaciis misere deceptos, admonere non amplius Ecclesiae Sanctae Dei genuinos esse posse filios quotquot damnatae sectae Mariaviticae scienter adhaereant.

PETRUS PALOMBELLI, *S. R. et U. I. Notarius.*

E S. CONGR. RITUUM.

DE USU LINGUAE SLAVONICAE IN SACRA LITURGIA.

Acres de liturgico palaeoslavi seu glagolitici sermonis usu controversias, quae diu iam in provinciis Goritiensi, Iadrensi et Zagrabiensi dioeceses plures commoverunt, compositas atque adeo sublatas omnino esse oportuit, post ea quae Sacrum

hoc Consilium itemque illud extraordinariis Ecclesiae negotiis praepositum, Pontificis Maximi nomine et auctoritate, decreverat. Sed tamen nondum ipsas conquievisse dolendum est; siquidem hic sermo etiamnunc multifariam contra praescriptum usurpatur in perfunctione sacrorum; id quod non modo magnam affert et admirationem et offensionem pietati publicae, verum, cum gravi etiam caritatis pacisque christianae detrimento, Christi fideles, vel intra domesticos parietes, hostiles facit.

Tanta obtemperationis debitae oblivio quantae sit aegritudini SSmo D. N. Pio PP. X, facile aestimari potest; Isque, Apostolici officii sui esse intelligens, huiusmodi controversiis imponere finem, nuper huic Sacrae Congregationi mandavit, ut, datis ad Rmos Archiepiscopos, Episcopos et Ordinarios ceteros provinciarum memoratarum litteris, quaecumque Decreto diei 5 Augusti 1898 aliisque deinceps praescripta fuissent, omnia, nonnullis opportune mutatis, revocaret, eaque sancte inviolateque, oneratâ ipsorum Antistitum conscientia, observari iuberet.

Primum igitur, quum eo ipso Decreto cautum fuerit, ut Ordinarii singuli indicem conficerent atque exhiberent omnium suae dioecesis ecclesiarum, quas certum esset privilegio linguae glagoliticae in praesens uti; quumque ei praescriptioni satisfactum non sit, quippe talis index, licet studiose expetitus, desideratur tamen adhuc, eumdem Sacra haec Congregatio praecipit ut Ordinarii omnes intra mensem Iulium anni proximi Apostolicae Sedi exhibeant, his quidem legibus confectum:

ut eae dumtaxat ecclesiae, tamquam hoc privilegio auctae, notentur, in quibus non coniecturâ aliqua sed certis monumentis ac testibus constiterit, linguam glagoliticam ab anno 1868 ad praesens tempus sine intermissione in sacris peragendis adhibitam esse:

ut, eiusdem privilegii nomine, nullae istis adscribantur ecclesiae, ubi in solemnibus Missis latina lingua celebrandis Epistolam et Evangelium cantari glagolitice mos fuerit, eoque minus ubi ista sermone croatico vulgari canantur.

Praeterea, Sacra haec Congregatio, quae infrascripta sunt, approbante item Summo Pontifice, religiosissime observanda edicit:

I. Quando quidem Apostolica Sedes de usu glagoliticae linguae liturgico opportunum factu censuit, certis terminare finibus quod olim indulserat, usus huiusmodi considerari et haberi ab omnibus debet ut privilegium *locale,* quibusdam adhaerens ecclesiis, minime vero ut *personale,* quod ad nonnullos Sacerdotes pertineat. Quamobrem Sacerdotes, qui palaeoslavicae dictionis periti sint, eam adhibere non poterunt, Sacrum facientes in ecclesia, quae hoc privilegio careat.

II. Semel confecto et publicato ecclesiarum privilegiatarum indice, nulli prorsus licebit in aliis ecclesiis, quacumque causa aut praetextu, linguam palaeoslavicam in sacram liturgiam inducere. Si quis vero, saecularis aut regularis Sacerdos, secus fecerit, aut id attentaverit, ipso facto a celebratione Missae ceterorumque sacrorum suspensus maneat, donec ab Apostolica Sede veniam impetrabit.

III. In ecclesiis, quae privilegio fruuntur, Sacrum facere et Officium persolvere publica et solemni ratione, permissum exclusive erit palaeoslavico idiomate, quacumque seclusa alterius linguae immixtione, salvis tamen praescriptis ad § XI huius Decreti. Libri autem ad Sacra et ad Officium adhibendi characteribus glagoliticis sint excusi atque ab Apostolica Sede recogniti et approbati: alii quicumque libri liturgici, vel alio impressi charactere, vel absque approbatione Sanctae Sedis, vetiti omnino sint et interdicti.

IV. Ubicumque populus Sacerdoti celebranti respondere solet, aut nonnullas Missae partes canere, id etiam nonnisi lingua palaeoslavica, in Ecclesiis privilegiatis fieri licebit. Idque ut facilius evadat, poterit Ordinarius, fidelibus exclusive, permittere usum manualis libri latinis characteribus, loco glagoliticorum, exarati.

V. In praefatis ecclesiis, quae concessione linguae palaeoslavicae indubitanter fruuntur, Rituale, slavico idiomate impressum, adhiberi poterit in Sacramentorum et Sacramentalium administratione, dummodo illud fuerit ab Apostolica Sede recognitum et approbatum.

VI. Sedulo curent Episcopi in suis Seminariis studium provehere cum latinae linguae, tum palaeoslavicae, ita ut cuique dioecesi necessarii Sacerdotes praesto sint ad ministerium in utroque idiomate.

VII. Episcoporum officium erit, ante Ordinationem sacram, designare Clericos, qui latinis vel qui palaeoslavicis ecclesiis destinentur, explorata in antecessum promovendorum voluntate et dispositione, nisi aliud exigat Ecclesiae necessitas.

VIII. Si quis Sacerdos, addictus ecclesiae, ubi latina adhibetur lingua, alteri debeat ecclesiae inservire, quae palaeoslavici fruitur idiomatis privilegio, Missam solemnem ibi celebrare Horasque canere tenebitur lingua palaeoslavica: attamen illi fas erit privatim Sacra peragere et Horas canonicas persolvere latina lingua.

Sacerdos vero, palaeoslavici idiomatis ecclesiae adscriptus, cui forte latinae ecclesiae deservire contigerit, non solemnem tantummodo, sed privatam etiam Missam celebrare itemque Horas canere tenebitur latina lingua; relicta illi solum facultate Officium privatim persolvendi glagolitice.

IX. Licebit pariter Sacerdotibus, latini eloquii ecclesiae inscriptis, in aliena ecclesia, quae privilegio linguae paleoslavicae potitur, Missam privatam celebrare latino idiomate. Sacerdotes vero, linguae palaeoslavicae ecclesiis addicti, eodem hoc idiomate ne privatum quidem Sacrum facere poterunt in ecclesiis, ubi latina lingua adhibetur.

X. Ubi usu invaluit in Missa solemni Epistolam et Evangelium slavice canendi, post eorumdem cantum latino ecclesiae ipsius idiomate absolutum, huiusmodi praxis servari poterit. In Missis autem parochialibus fas erit post Evangelii recitationem illud perlegere vulgari idiomate, ad pastoralem fidelium instructionem.

XI. In ipsis paroeciis, ubi viget linguae palaeoslavicae privilegium, si quis fidelis ostenderit se cupere aut velle, ut Baptismus vel sacramenta cetera, Matrimonio non excepto, sibi suisve administrentur secundum Rituale Romanum latinum, et quidem publice, eâdemque lingua habeantur rituales preces in sepultura mortuorum, huic desiderio aut voluntati districte prohibentur Sacerdotes ullo pacto obsistere.

XII. In praedicatione verbi Dei, aliisve cultus actionibus quae stricte liturgicae non sunt, lingua slavica vulgaris adhiberi permittitur ad fidelium commodum et utilitatem, servatis tamen Generalibus Decretis huius S. Rituum Congregationis.

XIII. Episcopi illarum regionum, ubi eadem in usu est lingua vernacula, studeant uniformi curandae versioni precum et hymnorum, quibus populus indulget in propria ecclesia: ad hoc ut qui ex una ad aliam transeunt dioecesim vel paroeciam, in nullam offendant precationum aut canticorum diversitatem.

XIV. Pii libri, in quibus continetur versio vulgata liturgicarum precum, *ad usum tantummodo privatum Christifidelium*, ab Episcopis rite recogniti sint et approbati.

Datum Romae, ex Secretaria Sacrorum Rituum Congregationis, die 18 Decembris anno 1906.

SERAPHINUS Card. CRETONI, *S. R. C. Praefectus.*

† DIOMEDES PANICI, Archiep. Laodicen., *S. R. C. Secret.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

DOMINICANI PROV. ANGLIAE CELEBRARE POSSINT BIS IN HEBDOMADA MISSAS DE REQUIE, OCCURRENTE ETIAM FESTO RITUS DUPLICIS.

Ex audientia SS.mi, habita die 8 Martii 1904.

SS.mus Dominus Noster Pius divina Providentia PP. X, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, de speciali gratia indulsit ut in Ecclesiis Ordinis Praedicatorum Regularis Provinciae Angliae celebrari valeat bis in hebdomada Missa *de Requie,* occurrente etiam festo ritus duplicis, exceptis primae et secundae classis, diebus Dominicis aliisque festis de praecepto servandis, necnon vigiliis, feriis atque octavis privilegiatis, et dummodo huius indulti nihil omnino praeter consuetam eleemosynam percipiatur. De consensu Ordinarii ad quinquennium.

Datum Romae, ex aedibus S. Congregationis de Propaganda Fide, die et anno ut supra.

ALOISIUS VECCIA, *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

HOLY OFFICE OF THE INQUISITION:

1. Grants faculties to hear confessions to all priests on sea during the whole time of their voyage, provided they have the ordinary approbation of either the bishop from whose diocese they set out or the one to whose diocese they are journeying.

2. Such priests may, moreover, hear the confessions (and absolve from cases perchance reserved to the Ordinary of the place) of persons who may come aboard when the vessel stops on its journey, or who may come to them while ashore, during their voyage, provided there is only one priest or no priest who has such faculties in the place, and the bishop of the diocese cannot be easily approached (pp. 431-440).

3. Dispenses in general from the impediment which renders an applicant for Sacred Orders irregular when born of heretical parents.

4. Extends the Indult touching the observance of feasts granted to a mission, to all the branches which are later on established from the same mother mission.

5. Promulgates decree of excommunication against the fanatical sect of the so-called *Mariavitae* which, under the leadership of a renegade Polish priest by the name of John Kowalski and of a visionary woman who proclaims herself the "holy mother" of the sect, has created sensational disturbances destructive of good order and morals throughout the Polish provinces. As the sect is not unlikely to transfer the seed of its fanatical activity to different parts of the United States, the fact should be noted and published that anyone, priest or layman, who connects himself with or fosters the movement by act or word or pen, is excommunicated.

S. CONGREGATION OF RITES regulates the use of the Slavonic language in the liturgy of Slav churches, and confines the same exclusively to such localities as can authenticate (through their Ordinaries) a legitimate tradition for the use of the rite. The intermixture of Slavonic and of Latin or the introduction of Slavonic where it has never been in use is positively forbidden. Moreover, the Holy See urges uniformity and reserves to itself the approbation of all Slavonic liturgical books used in the public services of the churches.

S. CONGREGATION OF PROPAGANDA grants to the Dominican Fathers of the English Province the privilege of celebrating two requiem Masses each week on double feasts.

CELEBRATION OF MIXED MARRIAGES IN CLUB ROOMS.

Qu. Is it lawful for a priest to perform a mixed marriage in a club-house? A very prominent priest of our diocese has assisted as minister at such marriages on different occasions in a local woman's club-house, specially adorned for the ceremony with flowers and decorations. I should like to set the minds of a few of my friends at rest with regard to the matter.

SACERDOS INQUIRENS.

Resp. There is no prohibition of the Church against the celebration of mixed marriages in any particular locality. As a minister of the Church the priest's attitude toward such marriages must be to discourage them in advance as a danger to domestic concord and to the faith of the Catholic party, on which the future happiness of that party depends. When, however, yielding to an alternative necessity, which implies the danger of absolute and open renunciation of the faith on the part of a Catholic, the Church agrees to dispense from the law, in the hope that evil may turn to good, she does so in a dignified way, and her minister, the priest, is, as the representative of her mind, expected to express that dignity which has in it neither contempt for the parties dispensed, nor depreciation of the marriage rite, which always remains a solemn contract and a most serious act. It is ill-advised,

therefore, on the part of the priest, to exhibit any other attitude, while assisting at a mixed marriage as authorized witness of the solemn engagement before God and man, than that of a dignified official who, whilst he regrets that he may not assist in the robes of priestly dignity at the altar, is none the less anxious to see God's blessing come upon this union, though the absence of faith on the part of one of the contracting parties prevents him from bestowing this blessing with more solemn ritual.

The answer to the question, therefore, whether such a ceremony should be held or not held in any particular place outside the church depends upon the answer to this other question: Can the priest maintain that dignified attitude which the honor due to the solemn contract witnessed by him officially demands, and which his regret that the Catholic party should have elected to forfeit the solemn ritual and blessing of the Church must prevent from being as cordial as it would be if he could welcome both parties into the sanctuary for the ceremony?

There are places where this dignity could not be maintained, where the priest's very presence, short of absolute necessity or the evident desire to secure the salvation of a soul, would be a scandal, and where, whether to celebrate a marriage or to take any other part in the proceedings, it would be out of keeping with his sacred calling to go.

Is a woman's club such a place? That depends as much on the character of the club as on the character of the priest who is invited to enter it for the performance of any public function. Supposing the place to be one of those ordinary clubs, pervaded by that neutral atmosphere in which friendly diversion, lawful, entertaining, and useful, is sought by people of a class more or less separated from the general run—here the becomingness or the unbecomingness of a priest acting as minister of the marriage will almost entirely depend upon his own manner. If he uses the occasion to act with gentlemanly gravity and to speak, well prepared, of the seriousness of the marriage responsibilities, he will probably do

more good than by half a dozen sermons in his church, or by a mission for non-Catholics. If he, on the other hand, acts in a perfunctory and unimpressive manner, needlessly offends the sensibilities of the Catholic party by reminding him or her of the fault of not having fallen in love with a Catholic, or by giving the bystanders to think that he holds them as miscreants because they lack the grace of faith, then the club room is the wrong place for him to officiate in.

No doubt, most of us as Catholics feel that the festive exhibition and frivolity which naturally suggest themselves as connected with a wedding in a club room, do not well accord with the mind of the Church who is always reluctant to sanction such marriages by an applause in which the priest appears to take a leading part. The feeling is unquestionably right; but here too the priest is the man who can control the temper of the situation by the evidence of his earnestness and thoughtfulness, which, even if not heeded, will leave those present under no false impression as to what the Church means when she refuses her solemn blessing to a party whom she nevertheless permits the priest to bless and gently remind of the seriousness of their act.

We may, here again, touch on a point about which priests have asked us on former occasions, namely, whether it is proper for a priest or prelate to wear his cassock in assisting at mixed marriages. We should say—if you have a respectable cassock, yes, by all means. The cassock is not a sacred or liturgical vestment: it is the priest's distinctive uniform, which marks him as the priest, in daily and ordinary and social life. He cannot and need not divest himself of that character. In mixed marriages, as in all other public functions, he remains the priest, though he does not always act as the public minister of the Church. People know and ought to know that he is a priest performing a legitimate service, not in all the regalia of his full office, as on solemn occasions, but still always as priest.

DOES THE CELEBRANT SING THE EPISTLE IN A "MISSA CANTATA"?

Qu. Will you kindly enlighten your correspondent as to whether the Epistle should be sung by the celebrant of a *missa cantata* in the case when it cannot be otherwise sung? The rubrics of the Missal give no answer that satisfies me, nor can I find one elsewhere.

Resp. The rubrics of the Missal prescribe that a cleric (lector) in surplice should chant the Epistle at a *missa cantata.* Where there is no lector, the celebrant simply reads the Epistle. This is clearly expressed in an answer to a dubium proposed by the Bishop of Lisbon, in 1875:

Sufficitne ut in casu legatur tantum epistola ab ipso celebrante; vel ab eodem debet cantari?

To which the S. Congregation of Rites replied:

Quum missa cantetur sine ministris et nullus sit clericus inserviens qui superpelliceo indutus epistolam decantet juxta rubricas, satius erit quod ipsa epistola legatur sine cantu ab ipso celebrante.
Romae die 23 April. 1875.

From the expression *satius erit* we would conclude that it is not forbidden for the celebrant to chant the Epistle if he, as is the custom in some countries, choose to do so.

COMMENTARIUS IN FACULTATEM SACERDOTUM NAVIGANTIUM ADMINISTRANDI SACRAMENTUM POENITENTIAE EX NOVISSIMA CONCESSIONE S. SEDIS.

S. Congregatio Suprema S. Officii ut Christifidelium conscientiis magis magisque consuleret, Sacramenti Poenitentiae administrandi facultatem sacerdotibus navigantibus concedi posse ab Ordinariis locorum unde naves solvunt, et quidem in commodum comitum itineris, die 17 Martii 1869 decrevit ita:

1. Quum identidem inter theologos fuerit disceptatum super facultate, qua ab Ordinariis locorum donari solent sacerdotes iter

maritimum arripientes, excipiendi nimirum fidelium eiusdem itineris comitum Confessiones, nec una eademque ea super re fuerit doctorum, vel etiam Sacrarum Urbis Congregationum sententia, nuper vero pro parte Rmi Episcopi Nannetensis eadem quaestio proposita fuerit Supremae S. O. Congregationis iudicio, sub dubii formula: *An sacerdotes iter transmarinum suscepturi, facultate ab Ordinario loci, unde naves solvunt, donari possent ad excipiendas fidelium confessiones tempore navigationis;* Emi PP. Cardinales in universa Christiana Republica Inquisitores Generales, ut in re satis gravi, quae animarum bonum respicit, omnis in posterum dubitandi ratio ac anxietatibus occasio removeatur, articulo formiter discusso, feria IV die 17 Martii 1869 decreverunt: *Posse sacerdotes iter arripientes, ab Ordinariis locorum, unde naves solvunt, approbari, ita ut, itinere perdurante, fidelium secum navigantium confessiones valide ac licite excipere valeant, usquedum perveniant ad locum, ubi alius superior ecclesiasticus iurisdictione pollens constitutus sit. Cavendum tamen ab ipsis Ordinariis ne eiusmodi facultatem tribuant sacerdotibus, qui idonei non fuerint recogniti ad tramites Conc. Trid. sess. 23 de Ref., Cap. 15.* Quam resolutionem, referente, R. P. D. Assessore S. O. in ordinaria audientia eiusdem feriae ac diei SS. D. N. Pius d. p. Papa IX plene approbare ac confirmare dignatus est.[1]

Concilium vero Tridentinum l. c. haec statuit:

2. Quamvis presbyteri in sua ordinatione a peccatis absolvendi potestatem accipiant, decernit tamen sancta synodus, nullum, etiam regularem, posse confessiones saecularium, etiam sacerdotum, audire nec ad id idoneum reputari, nisi aut parochiale beneficium, aut ab episcopis per examen, si illis videbitur esse necessarium aut alias idoneus iudicetur, et approbationem, quae gratis detur, obtineat; privilegiis et consuetudine quacumque, etiam immemorabili, non obstantibus.

Stante autem hac S. Officii declaratione non levia remanebant dubia, praesertim de cessatione iurisdictionis sacramentalis, concessae usquedum navis perveniat ad locum, ubi alius superior ecclesiasticus iurisdictione pollens constitutus sit:

[1] Acta S. Sedis, t. 25, p. 449.

utrum videlicet facultas cessaret simulac in portu aliquo *intermedio* navis constiterit—ita ut denuo ab Ordinario illius loci impetranda foret, an vero duraret usquedum ad portum *finalem* itineris pervenerit. Quapropter alia prodiit ieusdem S. Officii declaratio, d. 4 Aprilis 1900, ita:

3. In congregatione Generali S. Romanae et Universalis Inquisitionis habita fer. IV, die 4 Aprilis 1900, quum disceptatum fuisset super facultate sacerdotum iter transmarinum facientium excipiendi fidelium eiusdem itineris comitum sacramentales confessiones, Emi ac Rmi DD. Cardinales in universa Christiana Republica Inquisitores Generales, ad omnem in posterum hac super re dubitandi rationem atque anxietatibus occasionem removendam, decreverunt ac declararunt: *Sacerdotes quoscumque transmarinum iter arripientes, dummodo a proprio Ordinario confessiones excipiendi facultatem habeant, posse in navi, toto itinere durante, Fidelium secum navigantium Confessiones excipere, quamvis forte inter ipsum iter transeundum, vel etiam aliquamdiu consistendum sit diversis in locis diversorum Ordinariorum iurisdictioni subiectis.* Hanc autem Emorum Patrum resolutionem SS. D. N. Leo d. p. PP. XIII per facultates Emo D. Cardinali S. Officii Secretario impertitas, benigne approbare et confirmare dignatus est.[2]

Sed quia iurisdictio, iuxta hanc declarationem, a *solo Ordinario proprio* obtineri poterat, occurrebat quaestio, a quonam Ordinario sacerdotes navigantes, facultate hujusmodi proprii Ordinarii carentes, et in aliena Dioecesi iter arripientes, valeant, pro toto itinere iurisdictione sacramentali muniri. Hinc iidem EEmi Patres d. 23 Augusti 1905:

4. In Congregatione Generali decreverunt Sacerdotes quoscumque maritimum iter arripientes, dummodo vel a proprio Ordinario ex cuius dioecesi discedunt, vel ab Ordinario portus in quo in navem conscendunt, vel etiam ab Ordinario portus cuiuslibet intermedii per quem in itinere transeunt, sacramentales confessiones excipiendi (quia digni scilicet atque idonei recogniti ad tramitem Conc. Trid. Sess. 23, Cap. 15 de Ref) facultatem ha-

[2] Acta S. Sedis, t. 32, p. 760

beant vel obtineant, posse toto itinere maritimo durante, sed in navi tantum, quorumcumque fidelium secum navigantium confessiones excipere, quamvis inter ipsum iter navis transeat, vel etiam aliquamdiu consistat diversis in locis diversorum Ordinariorum iurisdictioni subiectis. Sequenti vero feria V, die 24 eiusdem mensis et anni, SS. D. N. Pius X decretum Emorum PP. adprobavit.[3]

Iam vero quamvis hisce authenticis declarationibus spirituali fidelium iter maritimum agentium, quamdiu in navi fuerint, necessitati atque utilitati, toto itinere durante satis provisum sit, ita ut dubietatibus et anxietatibus nullus remaneat locus, in duplici tamen casu praedictae facultatis utiliter ampliandae opportunitas remansit. *Primus* quidem *casus* respicit fideles qui, quoties navis durante itinere consistat, ad navem, non ut itineris comites, sed alia quavis ex causa accedant; *alter casus* respicit fideles, qui sacerdotibus huiusmodi navigantibus et, itinere maritimo nondum finito, forte in terram obiter descendentibus extra navem confiteri petunt. Porro ut utrique huic casui opportuna concessione provideretur, non iam, sicuti in superioribus decretis supra allegatis (1, 3, 4) sufficiebat mera authentica *declaratio*, sed *Summi Pontificis* requirebatur *concessio*: obstante scilicet Ordinariorum locorum praeiudicio. Quapropter iidem Emi Patres d. 12 Decembris 1906 decreverunt ita:

5. In Congregatione Generali S. Romanae et Universalis Inquisitionis fer. IV die 23 Augusti 1905, EEmi ac RRmi DD. Cardinales in universa Christiana Republica Inquisitores Generales, circa facultates fer. IV, die 4 Aprilis 1900 sacerdotibus iter transmarinum facientibus iam concessas, decreverunt: "sacerdotes . . . subiectis."[4]

Nunc facultates praedictas, etiam ad aliorum confessiones iter maritimum non agentium extendentes, praedicti EEmi ac RRmi Patres iterum decreverunt:

Supplicandum SSmo ut concedere dignetur, sacerdotes navigantes de quibus supra, quoties, durante itinere, navis consistat,

[3] Acta S. Sedis, t. 40, p. 24.

[4] Vide supra, alleg. 4.

confessiones excipere posse tum fidelium qui quavis ex causa ad navem accedant, tum eorum qui ipsis forte in terram obiter descendentibus confiteri petant, eosque valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, dummodo tamen, quod ad secundum casum spectat, nullus in loco, vel unicus tantum sit sacerdos adprobatus, et facile loci Ordinarius adiri nequeat.

Sequenti vero feria V, die 13 Decembris 1906 in solita audientia SS. D. N. Pii Div. Prov. Papae X a R.P. D. Adsessore S. Officii habita, SSmus annuit pro gratia iuxta Emorum Patrum suffragia.[5]

Restrictio praefata "quod ad secundum casum spectat" dupliciter intelligi potest.

(1) Primo modo videlicet ita distinguendo ut *primus* quidem *casus* eorum fidelium esse intelligatur qui quavis ex causa ad navem accedant, *secundus* vero *casus* eorum esse fidelium intelligatur qui sacerdotibus, de quibus supra, forte in terram obiter durante itinere descendentibus confiteri extra navem petant.

(2) Altero modo distinguendo solos fideles qui, ut supra, extra navem confiteri petant, ita ut ii omnes (extra navem) absolvi possint qui nullum casum Ordinario loci reservatum habent (*primus casus*) itidem ii qui habent casum Ordinario loci reservatum (*secundus casus*) dummodo, quod ad secundum casum spectat, i. e. quod spectat eos extra navem absolvendos, qui habent casum Ordinario loci reservatum—nullus in loco, vel unicus tantum sit sacerdos adprobatus, et facile loci Ordinarius adiri nequeat.

Hanc interpretationem, sub (2) datam, exhibet egregium moderamen Periodici Romani *Il Monitore Ecclesiastico*, an. xxxi, fasc. ii, pag. 483 in notula, quam sic Latine reddimus:

Certo itaque teneri potest, sacerdotes navigantes, sive a proprio Ordinario, sive ab Ordinario cuiuslibet portus intermedii in quo navis durante itinere consistat, ad excipiendas fidelium confessiones facultatem habentes, posse toto itinere durante excipere

[5] Acta S. Sedis, t. 40, p. 25.

fidelium secum navigantium confessiones, etsi navis in locis aliorum Episcoporum iurisdictioni subiectis consistat; aliorum quoque omnium, qui in navem fortuito conscendunt; eosdemque sacerdotes omnibus praedictis personis sacramentalem absolutionem impertire, etiam a casibus Episcopis reservatis. Haec omnia vero ipsis agere concessum est in ipsa nave tantum. Quod si itinere durante in terram descendunt sacerdotes huiusmodi, ibidem insuper poterunt quidem confessiones excipere tam fidelium secum navigantium quam aliorum, non autem eosdem absolvere a casibus Episcopo loci reservatis, nisi hic et nunc nullus, vel unus tantum, in loco huiusmodi reperiatur sacerdos, nec facile loci Ordinarius adiri queat.

Vereor tamen, pace tantae auctoritatis, ne nostra interpretatio sub (1) data, verior sit; nam: a. In hac secunda interpretatione—a Periodico praefato *Il Monitore Ecclesiastico* exhibita—S. Officium rectius et apertius edicere potuerat: dummodo, quod absolutionem a casibus Ordinario loci reservatis spectat, nullus etc.

b. Vix umquam sacerdos navigans, in terram obiter descendens, discernere poterit utrum in *primo* casu (scil. in interpretatione Periodici praefati) an vero in *secundo* casu versetur; aliis verbis, utrum necne adsit casus Ordinario loci reservatus: quomodo enim casus in ignoto loco ab ignoto Ordinario reservatos sacerdos peregrinus cognoscet, ipsis poenitentibus reservationem passim ignorantibus?

c. Nostra interpretatio magis cohaerere videtur constructioni ipsius textus; id quod cuilibet legenti facile patet.

d. Denique in altera interpretatione praeiudicium tam sacerdotum loci quam ipsius loci Ordinarii non sufficienter caveri videtur: nam et quilibet fidelis, conscientiam nullo peccato Ordinario loci reservato gravatam habens, libere posset cuilibet sacerdoti e navi obiter in terram illam descendenti, confiteri etsi plures essent in loco confessarii approbati, vel facile ab Ordinarii loci iurisdictio impetrari posset, id quod in magnis civitatibus portum maritimum habentibus non careret incommodis atque abusibus; neque apparet ratio cur navigantibus sacerdotibus quasi superfluum concedatur quod caeteris omni-

bus peregrinis sacerdotibus in sua patria legitime approbatis non est concessum.

Interim quaerenti quinam nomine *Ordinarii* hac in re veniant, respondendum opinamur: etsi ex declaratione an. 1906 [6] non immerito deducere quis potuerit, nomine *Ordinarii proprii* comprehendi quoque et ipsos *Prelatos Ordinarios regulares*, ex caeteris tamen allegatis haec deductio solido fundamento carere dicenda est. Nam in singulis istis documentis,[7] collato textu Tridentino,[8] luce clarius patet, de *solis Ordinariis locorum* hic esse sermonem.

Porro quamvis resolutio S. Officii an. 1905 [9] postulet approbationem "vel Ordinarii e *cuius dioecesi discedunt etc.*" atque ideo exigere videatur, ut hic saltem Ordinarius sit Ordinarius stricto sensu *dioecesanus*, opinamur tamen hanc appellationem esse latiori sensu interpretandam. Nam 1° ipse textus resolutionis ulterius loquitur de duobus aliis Ordinariis "*portus*"; 2° concessio haec [10] a Summo Pontifice data est, ut in animarum salutem amplietur facultas atque opportunitas Sacramenti Poenitentiae; 3° et ideo *verbo Dioecesani* insistens atque anxius haerens, salutarem hanc concessionem multis in casibus frustraret, iuxta *c. ult. de reg. iur. in 6:* "Certum est quod is committit in legem, qui legis verba complectens, contra legis nititur voluntatem:" existentibus scilicet multis portibus in *locis*, ubi *Dioecesis* nondum canonice erecta est.

Itaque in hac concessione anni 1906 *Ordinarium* intelligimus Ordinarium loci quemcumque, latiori sensu dictum, ad tramites Litt. Encycl. S. Officii pro dispensationum matrimonialium executione d. 20 Februarii, 1888:

Appellatione *Ordinarii* venire Episcopos, Administratores seu Vicarios Apostolicos, Praelatos seu Praefectos habentes iurisdictionem cum territorio separato, eorumque Officiales seu Vi-

[6] *Cf. supra* allegatum 3.
[7] *Cf. supra* allegata 1, 4, 5.
[8] *Cf. supra* allegatum 2.
[9] *Cf. supra* allegatum 4.
[10] Scil. an. 1906, ut supra allegatum 5.

carios in spiritualibus generales, et sede vacante Vicarium capitularem vel legitimum Administratorem.[11]

Quapropter ex notis principiis et supra allegatis resolutionibus ac decretis S. Officii, novissimam Summi Pontificis concessionem anni 1906 de sacerdotum navigantium iurisdictione sacramentali sic interpretandam esse opinamur.

Sacerdotes quoscumque: sive saeculares sive regulares;

maritimum iter: non vero iter in terra, nec navigationem in fluminibus vel alveis neque iter per nubes et aera, sed navigationem principaliter maritimam;

arripientes: scil. ita ut iurisdictio initium capiat navem ascendendo;

dummodo vel 1° a proprio Ordinario scil. *loci,* ad tramites declar. S. Off. an 1888;[12] non vero a proprio Prelato Ordinario regulari; neque ab Ordinario non proprio;

ex cuius Dioecesi: vel Vicariatu, vel Praefectura, vel Missione, vel territorio;

discedunt: non vero ab Ordinario per cuius dioecesim, antequam navem ascenderint, transeunt itinere non-maritimo;

vel 2° ab Ordinario loci, ut supra, *portus in quo in navem conscendunt, vel etiam 3° ab Ordinario portus cuiuslibet intermedii;* sive portus stricte talis, sive accessus cuiuslibet, ubi navis aliquamdiu vel obiter consistit;

per quem in itinere transeunt, sive navis ex libello praevie edicto ibidem consistere debeat, sive alibi per accidens praeter portus statutos consistat;

Sacramentales confessiones excipiendi (quia digni scilicet atque idonei recogniti ad tramitem Conc. Trid. Sess. 23, cap. 15, de Ref. scil. nullum presbyterum nec regularem posse confessiones audire nec ad id idoneum reputari [ab Ordinario], nisi aut parochiale beneficium [habeat], aut ab Episcopo, per examen aut alias, idoneus iudicetur, i. e. fundato iudicio reputetur idoneus, et approbationem gratis obtineat);

facultatem habeant, ut v. c. parochi, sacellani, caeteri cooperatores in cura animarum;

[11] Acta S. Sedis, t. 20, p. 544.

[12] *Cf. supra,* allegatum, page 437.

vel obtineant, ut v. c. regulares, ab Ordinario rite, i. e. ad tramitem Conc. Trid. ut supra, examinati et approbati;

posse toto itinere maritimo durante, scil. usquedum navis in portum finalem appellitur, quamvis quaedam itineris pars in flumine perficeretur, v. c. usquedum navis tandem in Tamesi flumine in portum Londinensem, vel in Mosa flumine in portum Roterodamensen appellitur; nam in casibus huiusmodi iter maritimum et in ipso flumine moraliter perdurare censendum est;

I. *in navi*: quorumcumque fidelium secum navigantium confessiones excipere eos posse in ipsa navi; idque ex resolutione S. Officii an. 1905;[13]

II. et insuper, ex novissima Summi Pontificis concessione, an. 1906,[14] *quoties durante itinere navis consistat*: 1° in ipsa navi: posse eos excipere confessiones aliorum *fidelium,* non secum navigantium, *qui, quavis ex causa, ad navem accedant,* etsi non sint in navi permansuri; 2° extra navem: posse eos excipere confessiones *eorum* quoque, sive secum navigantium sive non, *qui ipsis forte in terram obiter descendentibus confiteri petant*;

eosque scil. omnes supra sub II ex nuperrima concessione an. 1906 comprehensos, i. e. 1° qui quoties navis consistat, quavis ex causa ad navem accedant, et 2° qui extra navem, ut supra, confiteri petant;

valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, quippe quos ignorare solent sacerdotes peregrinantes;

dummodo tamen quod ad secundum casum spectat, i. e. quod spectat casum eorum qui extra navem, ut supra, confiteri petant, sive habeant casus Ordinario loci reservatos, sive non habeant;

nullus in loco vel unicus tantum sit sacerdos adprobatus, et facile loci Ordinarius adiri nequeat, nam si duo vel plures sacerdotes approbati ibi existant, ratio gravis non videtur adesse cur sacerdos navigans habeat iurisdictionem

[13] *Cf. supra* allegatum 4.

[14] *Cf. supra* allegatum 5.

poenitentialem; et si quando, deficientibus aliis sacerdotibus loci Ordinarius facile adiri possit, iurisdictio opportuna commode poterit ab eo impetrari, dummodo sacerdos navigans documento legitimo ostendat suam approbationem ab alio Ordinario impetratam.

Quod si denique ipse Ordinarius, i. e. Episcopus Dioecesanus, Vicarius Apostolicus vel alius quis iuxta S. Officii declarationem an. 1888 [15] appellatione Ordinarii veniens, iter maritimum arripit, patet eum facultate gaudere audiendi confessiones in ipsa nave (ut supra sub I); sed extra navem non nisi sub enuntiata limitatione qua cavetur praeiudicium Ordinarii loci (ut supra sub II).

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BAPTISM OF CHILDREN IN HOSPITALS.

(*Communicated.*)

I had a discussion recently with an intelligent physician who, whilst not a Catholic, is a man of strict professional integrity and clean morals and a respecter of the religious convictions of others. He thought it strange that, in view of the Christian doctrine regarding the necessity of baptism for salvation, so few of the Catholic and Anglican nurses who were convinced of this necessity, exerted any intelligent zeal toward procuring the sacrament for children who were dying daily under their eyes. He was sure that if he himself had the conviction that a child, in consequence of the omission, without its own fault, of a ceremony like baptism, were to sustain a permanent loss or injury to its future happiness, he would consider it a crime against humanity to neglect the ceremony. I told him what we taught in our seminaries of the theology of the question—namely, that, generally speaking, we required the explicit consent of the parents, since they would ordinarily be responsible for the training of the child in the faith which is professed and given in Baptism. Furthermore, I pointed out to him the danger of arousing public censure to the detriment of religion and charity at large, if it were understood that Catholics baptized the children of Protestant or in-

[15] *Cf. supra*, allegatum, page 437.

fidel parents, contrary to the wish or knowledge of the latter. Nevertheless, though this last reason appealed very strongly to my medical friend, he thought that the cases in which there was no danger of arousing prejudice were so numerous, especially in maternity hospitals and clinics for children and in the municipal wards where foundlings were cared for, that the comparative neglect argued a strong presumption that faith in the necessity of baptism for salvation was either not very deeply rooted in professed Catholics or else not insisted upon by the authorities of the Church, who preached a stricter doctrine than they practised.

I think it would be advantageous to bring the matter before the clergy, as there is no doubt that many children who are within easy reach of the sacrament are permitted to die through the ignorance or indifference of those who ought to know and do better.

Perhaps some priests who have a larger experience than I can claim will give us the benefit of their views on the subject, and thereby contribute to an increase of efficiency among our lay missionaries in the parish. S. L. T.

WHY ONLY ONE MASS ON HOLY THURSDAY?

Qu. I should be pleased to see in the REVIEW a satisfying explanation of the Church's desire that ordinarily only one Mass should be offered in any one church on Holy Thursday. I do not ask without having previously scanned all available sources of such information, and shall be obliged for any light on the subject. R. H.

Resp. The reason for celebrating only one solemn Mass in which the festive character of Holy Thursday is recorded has been aptly expressed in the words of the "Pange lingua gloriosi Corporis mysterium," wherein St. Thomas, the prince of theologians, interprets the mystery and describes the institution of the Blessed Sacrament on that day:

In supremae nocte coenae
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus.

It is to commemorate the one Mass in which Christ is the single celebrant without intermediary, and in which the chosen priests of the Church, represented by the Apostles in the Cenacle, are to be for once only secondary participants. In the *Coena Domini* the priests communicate; hereafter they shall celebrate and "do this in commemoration" of their High Priest whose visible form is to disappear, and who thereafter is the visible victim only. Hence the liturgical law prescribes that the clergy receive Holy Communion on this day from the hands of the bishop or the representative who acts as celebrant of the one Mass and thus impersonates Christ historically as well as mystically. The solemn Mass is therefore the *historical* record of the first Mass celebrated by our Lord in which He Himself communicated His priests. In any other sense the Holy Sacrifice might be multiplied, and if a holiday of obligation should occur on this day, Masses could be freely celebrated because the significance of the actual festival would be altered and would supersede the simple commemorative act of Holy Thursday. On the other two days of the Holy Triduum the cause of the omission of private Masses is to be found in the death and burial of the Sacred Body, which facts are thus commemorated more solemnly. On Holy Thursday the one Mass is the record of the first Mass at which Christ's priests assisted only.

ARE THE VOTIVE OFFICES "AD LIBITUM" FOR PRIESTS BOUND TO THE CHOIR OFFICE?

Qu. I understand that secular priests are at liberty to take the votive offices on "dies liberi," not choosing "semel pro semper." Do religious, bound to choir, enjoy the same privilege outside the choir?

Resp. The Indult of 1883 makes a distinction between priests not bound to the obligation of reciting in choir, and priests living as members of a community which is obliged by its approved rule to recite the canonical office in choir.

The former are free at all times to choose between the

votive office and the office of the day. The latter receive the privilege of the votive offices *through the Chapter* of their Order, which is bound to determine once for all whether on days allowed by the rubrics the votive offices are to be substituted for the ferials. The members of the community are thenceforth bound by the choice of the Chapter, whether they recite actually in common, or (accidentally or through necessity) in private, because as members of the religious community they do not come under the terms of the first concession granted to those only who are not bound to the recitation *in choro*, since normally all religious are so bound, even when circumstances prevent individual members from observing the community rule.

This would appear from a decision of the S.R.C. in answer to the query:

An verba Indulti quoad privatam recitationem ad libitum singulorum de Clero intelligenda sint de eis tantum qui nullo canonico titulo ad chorum tenentur. Resp. *Affirmative.*

An statuta de consensu Capituli seu Communitatis ab Ordinario adprobato, recitatione officii votivi, liceat quandocumque ab ea acceptatione recedere?

An Indultum ipsum ita acceptari possit, ut quibusdam anni diebus de feria, aliis vero de votivis officiis in chorali recitatione agi valeat?

Resp. ad utrumque: *Negative.*

S.R.C., die 10 Nov., 1883.

FROM THE DIARY OF A COUNTRY PRIEST IN FRANCE.

In the last issue of the REVIEW we published a schedule of the relative income allowed the French clergy under the Concordat regime. The table shows how very modestly the average parish priest had to live if he would make ends properly meet. Since then a writer in the Boston *Evening Transcript* publishes an interesting account of expenses, from the budget of a poor ecclesiastic in France, for the month of February. It is taken from a lost manuscript he accidentally found some time ago, on a road overgrown with wild brier

and rural Easter daisies. It gives us a charming glimpse of an obscure life. Here it is, literally transcribed:

1. This morning I received my salary as curé in the lowest rank: 62 fr. 50. My old housekeeper, Gertrude, has not had a gift since Easter, and she wishes a silver cross to make herself attractive for Mass. Coquetry of an old devotee! I gave her 10 fr.—balance, 52 fr. 50.

2. The first of the children's conferences is on. My poor little aspirants need emulation. I sent to Paris, to Dopter's, for some holy pictures. They sent back word "on receipt of payment." Alas! we ministers of religion do not have a standing account; our credit is not in this world. Six fr. for assorted prints; my pupils are happy. Balance, 46 fr. 50. Had I been richer, I would have had colored pictures.

3. Wood from the forest, vegetables from the garden, water from its source—such is my substance. One needs little to live!

4. Received a fat pullet from the chateau; my servant carried the broth to Father Mathew, who is sick. We ate the chicken by itself.

5. More of the chicken. Fifty centimes worth of soap for Gertrude to go to the washhouse. Balance, 46 fr.

6. Last of the chicken! All things come to an end, even the carcasses of birds!

7. Gave 3 fr. to have the bread for consecration made. Balance, 43 fr.

8. To the cobbler 1 fr. 75 for repairing my old shoes. Balance, 41 fr. 25.

9. Delivered a sermon on "The Disadvantages of Having Too Much."

10. Thorough cleaning of the house for the coming of monseigneur the archbishop, who will give Confirmation.

11. Arrival of monseigneur; ate his dinner at the rectory; cost, 19 fr. 75. One ought to honor his superiors. Balance, 21 fr. 50.

12. Just before leaving, monseigneur said to me: "Monsieur l'abbé, your soutane is very shabby." "Black cloth wears out quickly," I replied. The prelate smiled. "There is not a spot on it," he answered, "but it is worn at the neck. We shall see about hiding that." What did he mean?

13. Received from the deputy of the department four bottles of old wine; sent it to the church for altar service.

14. That young Gendras, while drunk, broke a pane of glass at the Lion-d'Or. I went there; they laughed at me a good deal at first. I paid for the glass and that noisy fellow Gendras wept. It brought him to his senses. He promised to go to his duties Sunday. One pane of glass, 2 fr. Balance, 19 fr. 50.

15. The frost is here; the vegetables from the garden are going fast. We have still some potatoes and nuts.

16. Gertrude is ill; a vegetable diet does not agree with her; bought a little meat for a soup—2 fr. Balance, 17 fr. 50. I had no end of trouble making her take it. These good women are so obstinate! St. Ambrose said, "Mortify yourself without ceasing."

17. A letter from monseigneur asking if the hole in my soutane has increased. This is only a jest! His manner is gentle, like that of the apostles, whose worthy successor he is.

18. Replied to monseigneur that a sufficiently large patch has been put on my soutane. Expression of devotion and filial obedience. Sending letter, 20 centimes. Balance, 17 fr. 30.

22. Shoes worn out and beyond the hope of repair; would that I might go about in sabots as Gertrude does! One could follow the road to salvation just the same. One pair of shoes bought at the fair, 6 fr. Balance, 11 fr. 30.

23. The picture of Mary on the Virgin's altar is becoming defaced, the paint is peeling; a picture-frame maker from the city asks 3 fr. for varnishing it. Such an expense gives joy. To honor her who intercedes for us is a feast for the soul. Balance, 8 fr. 30.

24. Nothing left in the garden. Cost of bread for a month eight francs, which I paid to the baker. Balance, thirty centimes.

25. I am vegetating in the fields that Gertrude may have the bread which still remains in the chest.

26. Thirty centimes for bread. I have eaten dried nuts with a small loaf, which makes water seem delicious. Am I in danger of becoming sensual! Gertrude dined with her niece. Left in the cashbox—zero. Little Nicholas is convalescing; the village doctor has ordered fowl for his weak stomach—fowl! They have not the wherewithal to buy bread.

27. Invited to dine at the chateau; a splendid repast—ven-

ison, pastry, truffles. I hid my piece of fowl in a snowy handkerchief that I might give it to Nicholas, the gleaner's son.

28. One more tedious day to pass. To-morrow is the day for the payment of fees. A package from the bishop! Gertrude loaned me forty sous, which she found and has had since Confirmation. I shall return it to her this evening when the receipt comes.

I open the parcel. Oh! surprise! there are two things here, the hood of an honorary canon of the cathedral and a word from his highness:

"Dear Abbé—You have a patch on your soutane? Well, here is an ornament that will prevent its being seen. Moreover, the generosity of some good Catholics permits me to send you a sum of money which will help you to finish out the quarter."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Encyclopedia. *a. Catholic Works.* Catholic readers know that the first volume of the *Catholic Encyclopedia* has made its appearance, but they may not know that the work contains a fairly complete Biblical Dictionary. Scriptural names of persons, places, and objects, Biblical Archeology, Chronology, Astronomy, and Cosmogony, together with the questions belonging to General and Special Introduction and the main problems of exegesis are, one and all, treated with fair completeness under their respective headings. We believe that no item of importance has been omitted; in fact, we fear that some readers may consider a number of Biblical articles contained in the first volume as exceeding the needs of the ordinary reader. While opinions may differ on this question, it will be agreed on all hands that the Biblical articles in the *Catholic Encyclopedia* represent the conservative rather than the ultra-progressive tendency of Catholic scholars.—A Biblical Dictionary has been promised for several years to the readers of the *Cursus Scripturae Sacrae* edited by Father Cornely and his learned companions. Thus far two volumes of this work have appeared, comprising all the subjects from A to L.[1] It is less extensive than the Dictionary edited by Vigouroux, but it contains a description of all persons and objects mentioned in the Bible. The editor endeavors to exclude the questions that are treated in the *Cursus*, those connected with Biblical Introduction, for instance, and with the authenticity of the various books. While the articles are brief, they are quite complete and up-to-date. The most recent archeological researches, and the latest geographical and

[1] Lexicon Biblicum, by Fr. M. Hagen, S.J. Paris, 1906-1907: Lethielleux.

scientific discoveries are constantly laid under contribution. The principle of excluding questions already treated in the *Cursus* is abandoned only in a few cases, for example; in the vindication of the early authorship of the last part of Isaias, and in the defence of the anthropological universality of the Deluge. On the whole, there are few works that give the reader more handy and accurate information on all the most vital Biblical questions than does Fr. Hagen's *Lexicon Biblicum*. The author expects to finish his work in the third volume.—The *Dictionnaire Biblique* edited by Vigouroux continues to appear in successive fascicles; the latest is n. XXVIII. and embraces the articles from *Namsi* to *Oie*.[2] The reader will find in this work a storehouse of what are, in most cases, the best arguments in favor of the conservative views concerning Biblical questions. We may refer him to Lesêtre's article entitled "Loi mosaique" (fasc. XXIV) as an illustration of this characteristic. The author points out that among the secondary sources of the Mosaic legislation must be numbered the national customs of the descendants of Abraham, the influence of the Egyptians, and especially the Code of Hammurabi. He does not find room for many post-Mosaic additions or modifications. It may be well to mention in this connexion the line of argument against Wellhausen followed by Alf. Jeremias.[3] The great critic had said:[4] "If it [Jewish tradition] is only possible, it would be folly to prefer any other possibility to it." Alf. Jeremias adds: But the Code of Hammurabi shows that Jewish tradition is possible (p. 227). The conclusion cannot be avoided: It would be folly, in the light of the Code of Hammurabi, to prefer any possibility or critical hypothesis to the Jewish tradition.

b. Protestant Works. Among Protestant works, the third edition of Herzog-Hauck's *Realencyklopädie* has reached its seventeenth volume which contains the articles ranging from

[2] Paris, 1906: Letouzey et Ané.

[3] Das Alte Testament im Lichte des alten Orients, 2 ed. Leipzig, 1906: Hinrichs.

[4] Komposition des Hexateuch, p. 346.

Riesen to *Schutzheilige*.[5] In this work too the conclusions of the advanced critics are set aside. Prof. Strack, e. g. refuses to adhere to the traditional view concerning the Pentateuch, but at the same time he agrees with Klostermann in maintaining that most critics have too much confidence in their analysis, and he refuses to follow the leadership of the critics in their opinion that the last redaction of the Pentateuch took place in late Jewish times. A similar conservative attitude is maintained by Prof. von Orelli in his article on Moses (XIII. p. 487-502). The writer not only defends the historicity of the life of Moses as told in Sacred Scripture, but he assigns to Moses a considerable part in the formation and even in the redaction of the Pentateuch, both of its legal and historical portions.—We have already mentioned the fact that Dr. Hastings has added to his *Dictionary of the Bible* another work entitled *Dictionary of Christ and the Gospels*.[6] On the appearance of the first volume of this work, some critics naturally asked: why was not its matter included in the *Dictionary of the Bible?*[7] The author gives several reasons for his course of action: first, the latter work already extends to five large volumes; secondly, a dictionary of the Bible ought to be confined to the Bible, while a dictionary of Christ and the Gospels cannot be confined to the contents of the Bible, but must refer to matter either wholly extra-Biblical or at least passing beyond the compass of the Bible. Dr. Hastings edited his Dictionary with the purpose of giving everything that relates to Christ, his person, life, work, and teaching. The articles are all new; even when the titles are the same as the titles of the articles in the *Dictionary of the Bible*, they are written by new men and from a new point of view. The complete work extends to two volumes.—Here is the place to mention the fact that the *Hebrew and English Lexicon of the Old Testament* edited by Professors Brown, Driver, and

[5] Realencyklopädie für protestantische Theologie und Kirche. Leipzig, Hinrichs.

[6] Edinburgh, 1906: T. & T. Clark.

[7] *Cf.* Expository Times, January, 1907, p. 145 f.

Briggs, has reached its completion.[8] It is based on Robinson's translation of Gesenius' Lexicon, but is brought up to date by its new editors or rather authors. Their name is a guarantee for the scholarship of their work; but it is to be regretted that their personal views on questions of criticism are reflected in the new Lexicon.

2. Poetical Books of the Old Testament. *a. The Book of Psalms.* Omitting any longer review of Schmidt's pamphlet on the rhythmical translation of Hebrew poetry,[9] we come at once to the late Father John Konrad Zenner's work completed and edited by Father Hermann Wiesmann, and entitled "The Psalms according to their Original Text."[10] Let it be understood from the start that both translation and commentary are truly new; there exists nothing like them in any language. The author had spent more than ten years on the work when he was snatched away by a premature death, 15 July, 1905. Fr. Wiesmann's work almost equals the painstaking laboriousness of Fr. Zenner, so that neither the editorship nor the authorship of the new work can be regarded with suspicion. The aim of the author is expressly stated in the preface: "The present explanation of the Psalms aims at aiding the understanding of their literal sense and the appreciation of their esthetic form. It does not share the overestimate of the Psalms, which is only too widespread, and which is based less on a profound knowledge than on current tradition; still, or rather precisely for this reason, it expects to gain more numerous friends for the sacred poems." The introductory remarks are brief, but they cover a wide field; the formation of the psalter, its contents, its text, and its versions, the authorship of the various psalms, their dates, their poetic form,

[8] A Hebrew and English Lexicon of the Old Testament, with an Appendix containing the Biblical Aramaic. Oxford, 1906: Clarendon Press.

[9] Zur rhythmischen Ubersetzung hebräischer Poesie. Aus dem 13 Bericht des Verbandes ehemaliger Mitglieder des Klosters Naumburg a. Q. Sommersemester, 1905.

[10] Die Psalmen nach dem Urtext. Erster Teil: Ubersetzung und Erklärung Münster, 1906: Aschendorff.

these are the principal questions discussed in the introduction. No one can charge Fr. Zenner with excessive conservatism; where the principles of sound criticism appear to him to demand the surrender of traditional views, he abandons them cheerfully. The same holds true with regard to the rest of the work. The present order of the Psalter may not be chronological, nor logical, nor again liturgical, nor literary; but then it is ancient and traditional. Fr. Zenner arranges the Psalms in his translation according to their poetic form, distinguishing between those destined for choral delivery and those not so employed. These latter consist of two or more equal strophes, while the former consist of strophe, antistrophe, and intermediate stanza. The author facilitates the reference to our ordinary Psalter by a triple table: one refers to the number of the Psalms, another to the alphabetic order according to the initial words occurring in the Vulgate, and a third to the group of subjects. The translation is accurate, clear, and quite elegant; but in order to recognize the textual corrections, the reader needs the second volume which is said to be now in press. The commentary is clear, orderly, and substantial; the author first gives a few exegetical elucidations, and then explains the trend of ideas and the lyric point of view of the Psalmist. The work deserves all possible encouragement on the part of Biblical scholars; we hope that Catholic readers, at least, will give it all the encouragement it deserves.

Dr. Ecker has compared the Hebrew text known to St. Jerome with the text of the Masorah, of the Septuagint, of the Vulgate, and of the other ancient versions.[11] The brochure was published on the occasion of the episcopal jubilee celebrated in Trier. The author proceeds clearly and systematically. He shows that in the consonantal text and in the Hebrew pointing, too, St. Jerome agrees rather with the Masorah than with the Septuagint; still, there is a list of passages in which St. Jerome favors the Septuagint rather

[11] Psalterium juxta Hebræos Hieronymi in seinem Verhältniss zur Masora, Septuaginta, Vulgata mit Berücksichtigung der übrigen alten Versionen untersucht. Trier, 1906: Paulinus Druckerei.

than the Masorah, and another list of passages in which St. Jerome disagrees with both Septuagint and Masorah. The exegetical views also are compared, and the relation of the Hebrew Psalter to the Itala and Vulgate is examined.

Another scholarly work on the Psalms has been published by Professor Briggs.[12] The Introduction consists of four chapters: it considers the text of the Psalms, their higher criticism, their canonicity, and their interpretation. Then follows the commentary, in which the writer gives first a résumé of each Psalm, its division and main thoughts, then its translation, and finally, its exegetical commentary, which is preceded and followed by numerous notes in small print. As to the author's theory of Hebrew poetry, we are afraid he will find few, if any, followers. He usually measures the stanza by its number of parallel members, though he is not wholly consistent in this theory. The principle of uniform length of stanzas leads to an unnatural division of the Psalm, and to an inconsistent application of the unity of measure. The second volume gives three valuable indices, a Hebrew Index, an Index of Persons, and an Index of Subjects. Owing to this help, the reader has no difficulty in finding his way through the two volumes. In his Preface, the writer says: "The Commentary will show that Roman Catholic Commentators have rendered valuable service which has been too often neglected by modern Protestants" (pp. vii-viii); in his Introduction he adds: "In the early seventeenth century R. C.[13] exegetes employed better methods, and were more able and fruitful than Protestants." But why does the author misspell the names of some of the most prominent Catholic commentators: T*o*rinus, e. g., for Tirinus (p. cvii.), H*a*mmelauer for von Hummelauer, A*l*ioli for Allioli (p. cviii)? We do not notice slips of this sort in the spelling of non-Catholic names.

[12] A Critical and Exegetical Commentary on the Book of Psalms. The International Critical Commentary. Vol. I, II. New York, 1906-07: Scribners.—This book is the subject of a separate review notice in this number.

[13] Roman Catholic—why Roman?

Again, Dr. Briggs tells us that "Cornely, Knabenbauer, and Hammelauer [Hummelauer] in *Cursus Completus*, 1885, give a thesaurus of interpretation of many scholars, ancient and modern," leaving his readers under the impression that the volume on the Psalms belonging to the *Cursus* has already appeared, whereas it has not yet been published.[14] As we looked over the "Index of Persons" at the end of the second volume, we found the references to Catholic writers so meagre that we wondered how Dr. Briggs can claim that "the Commentary will show that Roman Catholic Commentators have rendered valuable service which has been too often neglected by modern Protestants."

Here must be mentioned an article contributed to the *Biblical World* (XXVIII. 87-93) entitled "The Nature-Poetry of the Psalms"; the second part of the "Book of Psalms" edited by H. P. Chajes;[15] the third part of "A Devotional Commentary" entitled "The Psalms, their Spiritual Teaching"[16] published by J. E. Cumming; the second part of "The Psalms" contributed to the Century Bible by T. W. Davis, containing Introduction, Revised Version, Notes, and Index;[17] the "Mozarabic Psalter" edited by J. P. Gilson;[18] M. Langlade's study on the place of the Psalms in the religious life, giving the Psalmists' idea of God together with a history of the use of the Psalms by the Jews, by Christ, by the early Christians, and by the French Protestants; D. Leimdorfer's pamphlet entitled *Die Himmel Rufen;*[19] and "The Psalms Poetically Rendered in Rhyme" by I. P. Noyes.[20]

b. Classes of Psalms. Probably the most familiar class of Psalms is known as "the Messianic Psalms"; two of these

[14] Here it may be noted that the title of the work is not *Cursus Completus*, but *Cursus Scripturae Sacrae.*

[15] Pss. 78-150; Schitomir, 1906: Kahan.

[16] Pss. 90-150; London, 1906: Religious Tract Soc.

[17] London, 1906.

[18] London, 1905: Henry Bradshaw Soc.

[19] Eine Studie zur Psalmenforschung. Frankfurt a. M., 1905.

[20] Washington, 1906: Noyes.

have been recently studied by van Etten in *De Katholiek;*[21] S. Minocchi has contributed a study on the textual criticism on Ps. 2, 45, 72, 110.[22] W. G. Seiple has written on the so-called "Maccabean Psalms,"[23] while W. Lotzen has taken for the subject of his investigation the Psalms usually considered as especially adapted to the sick: Pss. 6, 22, 38, 39, 41, 88, 102.[24] M. Faulhaber has chosen another subject, which he calls *Die Vesperpsalmen,* for an interesting series of papers.[25]

c. Special Psalms. Pss. IX and X have been studied by G. B. Gray;[26] Pss. XVII. 15; LVII. 9; LXXIII.; CIV. 4; CXXXV. 14 and the title of Ps. LVII. have been investigated by F. W. Davies;[27] the historic basis of Ps. XXII. has been made the subject of an interesting paper by H. A. Birks;[28] Mr. Hamilton has endeavored to show the continuity of the picture of the shepherd and his sheep in Ps. XXIII;[29] Prof. Stade has expressed his view on the poetic form of Ps. XL. and has tried to reconstruct its original text;[30] and Prof. Nestle has given us the exegesis of Ps. LXXXIX. 3 as found in the Pirke aboth.[31]

d. Other Poetical Books. The Book of Ecclesiasticus has received the lion's share of attention as far as the other poetical writings of the Bible are concerned. Smend has given us a Commentary on this Book[32] together with an edition of its Hebrew and German text (Ibid.); Ginzberg offers us a

[21] Ps. XXI. (Hebr. XXII); Ps. XLIV.: 1906, pp. 99-115; 433-453.

[22] Atti del congr. intern. di sc. stor. Rome, 1903.

[23] Reform. Church Rev., 1906, April, pp. 191-197.

[24] Beitrag zur Erklärung der sogenannten Krankenpsalmen und des Buches Jona. Kreuzburg, 1906.

[25] Strassburger Diözesanblatt, 1905, pp. 339-361; 386-395; 445-463; 531-540; 1906, pp. 170-182.

[26] The Alphabetical Structure of Psalms IX and X, Expositor, 7. Ser. II. 233-253.

[27] Or. Stud. II., 641-650.

[28] Churchman, 1906, April.

[29] Expository Times, XVII., 431.

[30] Or. Stud. II., 627-639.

[31] Zeitschrift für alttestamentliche Wissenschaft, XXVI., 290 f.

[32] Berlin, 1906; Reimer.

study of textual criticism and of exegesis on the Book;[33] Rothstein too presents a specimen of criticism on the Hebrew text of the Book;[34] Camerlynck has confined his study to II. 1-6,[35] Eberharter to VI. 19; VIII. 10 and XIII. 9.[36]

Dr. Gigot treats of the "Leading Problems concerning the Book of Job,"[37] and E. König considers the charge of pessimism advanced against the Book of Job.[38] The Canticle of Canticles too has received some slight attention. H. H. Spoer believes that the Book is a collection of a northern and southern recension of popular songs, made in the vicinity of Jerusalem. He pretends to recognize even now some traits peculiar to the different recensions. He explains a number of difficult passages, but is not afraid to change the text considerably.[39] The author confesses that his views are suggested by his travel in Palestine.

[33] Or. Stud. II., 609-625.

[34] Or. Stud. I., 583-608.

[35] Collat. Brugenses, 1906, Jan.

[36] Biblische Zeitschr., 1907, 22-26.

[37] New York Review, 1906, February-March.

[38] Die Grenzboten, 63 Jahrgang, I., pp. 279-284.

[39] American Journal of Semitic Languages and Literatures, XXII., 292-301.

Criticisms and Notes.

THE SPIRITUAL CONFERENCES OF ST. FRANCIS DE SALES. Translated from the Annecy text of 1895 under the supervision of Abbot Gasquet and the late Canon Mackey, O.S.B. London: Burns and Oates, Ltd.; New York: Benziger Brothers. Pp. lxxi—406.

St. Francis de Sales is usually classed among "modern saints" not merely in the sense that he lived in recent times, but also in that he reflects that type of sanctity which combines, in a living harmony, heroic supernatural virtue with those elements of natural cultivation that appeal most forcibly to the sane sense of the best form of the modern mind. For, as a recent biographer has aptly said, the character of St. Francis was one that kept unerring time and tune, in which there were no exaggerated developments of particular virtues to the crowding out of others. His gentleness did not prejudice his strength, nor his patience and affability, his zeal, nor his simplicity, his prudence. Virtues that seem of their very nature to be mutually exclusive met in his character as distinctive features in a harmonious whole and were mutually productive.[1] This harmoniousness in the character of the saint could not but reflect itself in his writings, and especially in those—as was the case with the *Spiritual Conferences*—wherein that character receives its most spontaneous expression. For the *Conferences*, as is well known, were the familiar conversations of the saint with his spiritual daughters, whom he personally guided in the religious life of the Visitation Order established by him. In them one sees that spontaneous outflow of mind and heart which suggested the need of no artificial check, because it emanated from no unruly spirit; that profound insight into human nature which at the moment arrested no wonderment, because it seemed to be unreflective; that sweetness, gentleness, and urbanity which attracted all hearts, because they were the very bloom and fragrance of genuine charity.

Taken down with loving carefulness, immediately after they had fallen from his lips, these *Conferences* were treasured by his

[1] Life by A. de Margerie. English translation by M. Maitland.

spiritual daughters as the priceless legacy of their saintly father. An imperfect edition having been surreptitiously printed and circulated, those Visitandines to whom the *Conferences* had been originally addressed sent forth an accurate copy in 1629. The English translation (made from the latter), which appeared in 1862, having been long out of print, the present more accurate and readable rendition has been made by the English nuns of the Visitation Order in England from the French edition edited by the late Canon Mackey in 1895. Abbot Gasquet contributes an explanatory preface, and Canon Mackey's historical account of the original text is likewise prefixed, as is also the luminous introduction by Cardinal Wiseman on the Spirit of St. Francis —an essay reprinted from the English edition of 1862. It may occur to the present reader, as it did to the latter eminent writer, to ask whether a book of this kind addressed to a small community of nuns some three hundred years ago has any particular interest for the modern, especially the secular, reader. We can safely make our own the answer of Cardinal Wiseman, that these *Conferences* have a message not confined to the cloister or the chapter-house of monastery or convent. "They will be read with pleasure, and we are sure with profit, by devout persons living in the world, by clergy, and laity; the former will find in them invaluable principles and advice for the guidance of consciences, while the latter cannot fail to derive from their study consolation, encouragement, and direction" (p. xxxvi).

THE IMMORTALITY OF THE HUMAN SOUL. Philosophically explained by the Rev. George Fell. S.J. Translated by the Rev. Laurence Villing, O.S.B. London and Edinburgh: Sands and Co.; St. Louis, Mo.: B. Herder. 1906. Pp. xxiii—267.

The literature of Catholic philosophy in English is limited enough to justify our welcoming any conscientious and fairly successful effort to translate from foreign languages works of special importance in their originals. For this reason Father Villing is to be congratulated for having given us the present rendering of a book which in the German possesses genuine value. The work should prove helpful to the Catholic layman or woman whose almost unavoidable contact with the widely prevailing scepticism makes it especially necessary to come as often as possible under the influence of the invigorating truth of Catholic

philosophy and theology. Doubtless, Father Villing had such readers in mind when undertaking the difficult task of translating the present book. It were much to be desired that he had adjusted his work more closely to the minds of that sadly numerous class who have lost practically all hold on religious truth, those who have lapsed into more or less complete agnosticism. These minds are accustomed to the, seemingly at least, reserved temper of thought and the undoubtedly attractive style of agnostic literature, and one wishes that the books, which we hand them as antidotes to the insidious poison, were equally potent in the same factors. We cannot say that the book at hand is quite felicitous in this respect. When the critical sceptic is told at the very start that he is going to confront "a crushing argument" (p. xxii), his benevolence will not be captivated, and when he reads the off-hand dictum that "the influence of the brain upon the thinking faculty can be explained very easily" (p. 26), he is not likely to be attracted by what to him must seem a singular display of naivety. Again, his critical sense is apt to be unfavorably aroused when he is informed that no human being concludes otherwise than by means of the syllogism (p. 28), for his experience informs him that much, if not most, of his own concluding is done otherwise—namely, by rapid generalization from individual facts, a kind of inductive process—and that he infrequently employs the syllogism, even unconsciously. Of course his familiarity with elementary logic makes him quite aware that his everyday inductive generalizations are capable of being so manipulated as to be deductively or syllogistically stated and tested, but he is no less aware that the said manipulation enters not at all, even unconsciously, into the actual living process. For these, and not a few other similar indications of a certain lack of temperateness in statement, the translator may not be held responsible, and they doubtless read less objectionable in German. We trust, however, that the translator will see his way to temper such statements somewhat in a future edition. And when the latter, much to be desired, development is demanded, occasion might be taken to improve the translation which, while on the whole transparent enough to the thought, might easily be made more attractive as well as more worthy of the subject.

THE BOOK OF PSALMS. A Critical and Exegetical Commentary. By Charles Augustus Briggs, D.D., Litt.D., Union Theological Seminary, N. Y., and Emilie Grace Briggs, B.D. Vols. I and II. New York: Charles Scribner's Sons. 1907. Pp. viii—572.

Dr. Briggs is well known to Catholic scholars not merely as the American editor of the International Critical Commentary, associated with Professors Driver and Plummer of England, but more especially by his plea for a theory of inspiration that would approach the conservative spirit of the Catholic Church. He does not agree with the doctrine of Trent or the Vatican as interpreted by current Catholic theology, but he allows the supernatural element of inspiration as a supreme factor in the production of the sacred books, and thereby offers a certain safeguard to positive revealed religion which modern Biblical criticism is calculated to deny or to destroy. This fact necessarily puts the Catholic student of exegesis in good humor with an author whose criticisms of Church polity and doctrinal consistency one has reason to resent both as unsound and arrogant, despite the endorsement it receives from men like Baron von Hügel, who plainly overestimate the judgments of advanced science as decisive against the claims of a reasonably-founded tradition. In the case of the present commentary we have, however, nothing to apprehend from the prepossessions, friendly or otherwise, of the writer, who has pledged himself to preserve the series free from all polemical and ecclesiastical bias. As a matter of fact, the interpretations of the Psalms are based upon a thorough critical study of the original texts of the Bible, and they are the outcome of purely critical methods.

At the outset we are put in possession, by way of introduction to the critical study of the Psalter, of the actual state of the discussion and the results arrived at concerning the authenticity and origin, the form and matter, of the Psalms. Each song is prefaced by a summary or paraphrase of its contents. Then follows an English translation, literal as far as this is compatible with an independent idiomatic rendition of the true sense. The details of textual and philological criticism are appended to the translation and, although the references are to the original and authenticated texts, the student need not be familiar with the Hebrew idiom in order to understand or appreciate the exegetical notes. It is needless to say that due account is taken throughout

the commentary of the historical and archeological elements that are required as sidelights to a true exegesis. Catholic students who are inclined to inquire into the sense of the liturgical prayers the Church uses in her daily service will here find a true treasury of accurate interpretation which, though not intended for devotional or homiletic exposition, largely contributes to the understanding of the Davidic hymns which are our daily thought in the Church's prayer, and therefore the marrow of our pastoral activity. There are three indexes—one of Hebrew words, another of the proper names, and a general topical reference list. Dr. Briggs, in his interpretation of the Psalms, has given us a scholarly work which will be of real service to the clergy.

PSALLITE SAPIENTER. Erklarung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie. Dem Klerus und Volk gewidmet von Dr. Maurus Wolter, O.S.B., weiland Erzabt von St. Martin, Beuron. Dritte Auflage. Bde. I, II, III, IV. Freiburg Brisg. und St. Louis. Mo.: B. Herder. 1906.

That a work of such dimensions on the Psalms should have been in steady demand since its first edition, completed in 1891, is itself the best recommendation of its permanent value. The second edition has been called for before the last volume had gone to press, and the venerable author had actually made some changes in the translation of the second Psalm-group (36-56) before death called him to lay down his busy pen. Of the present edition we await the last (fifth) volume, practically unaltered from the form given it by the learned and devout abbot of the famous Benedictine home at Beuron. The work is one which, as we pointed out in our review of the first edition, eminently appeals to priests. It interprets the Psalms in their meaning, with due reference to the original text and the Vulgate translation, yet without entering into those special phases of criticism which can interest only the student of philology or the scientific antiquarian. To some it may seem that in this respect the editors of the last edition have failed to do justice to certain forms of research which throw light upon the choral or liturgical character of the Psalms and upon their use in the processional service of the Hebrew Church, as we glean it from a study of the rhythm and meter of the originals. But here, too, the fact that these researches have as yet only a conjectural value, regarding which there exists still great differences of opinion among scholars,

was a determinant which counselled silence where an uncertain expression of views seemed the only alternative.

The translation (in German), with the collateral Latin Vulgate text, and the interpretation of the terms in copious notes and commentary, is followed by what the author styles the "liturgico-mystic application." Here the priest finds material for meditation and for preaching in the rich store of information drawn from the liturgical offices of the Church. The use of the Psalms in the missal and the breviary, their significance for the right understanding of the various feasts of the Church, and the lessons of ascetic and mystic theology which each utterance of the Hebrew singer conveys, as prophecy or as salutary monition, are here taught in simple and elegant language. The Roman office and the monastic *propria* are equally drawn into apt use, so that the missionary no less than the contemplative finds food for mind and heart in these admirable volumes. The beautiful typographical setting contributes to render the work as attractive to the outer sense as the teaching contained between the covers is to the priestly soul.

THE LAWS OF THE SPIRITUAL LIFE. By the Rev. B. W. Maturin, formerly of Cowley St. John, Oxford. New York, London, Bombay: Longmans, Green and Co. 1907. Pp. v—281.

A recent astute writer has aptly observed that "the aim of a Catholic philosopher will never be to find natural law in the spiritual world or, with vague analogies, attempt to confuse one kind of science with another. But it would not be contrary to the genius of Catholicism to say that she has attempted to discover laws special to the spiritual world, their action upon man, and the attitude of the spirit of man toward the spiritual world." While the Catholic's discernment of the distinction between the natural and the supernatural orders, between nature and grace, science and revelation, reason and faith, will keep him from falling into Mr. Drummond's mistake of extending biological processes into the spiritual kingdom, nevertheless he ought not to be ungrateful for the clever and graceful work—so full of suggestiveness—in which that writer has developed what are surely striking analogies between the natural and spiritual laws. One finds it hard to condone in a writer so otherwise well-informed his gross errors, due doubtless to ignorance, concerning Catholi-

cism; nevertheless he deserves credit for having produced a bright and a striking book, a book which, in the hands of one who knows how to distinguish between the natural and the spiritual, can hardly fail of being an instrument of much good.

Quite a different kind of a book is Father Maturin's *Laws of the Spiritual Life*. Here there is no confusion of the processes of the lily and the soul, the material organism and the spirit. The kingdoms of nature are under the reign of law, and so is the kingdom of grace. But the laws of the latter, though analogous to, differ essentially from those of the former. Now the laws of the spiritual life receive their highest expression and their deepest meaning in the Beatitudes promulgated by the Lawgiver of the New Covenant in the Sermon on the Mountain. Father Maturin, after an introductory study of the principles of the Beatitudes—in which study he shows how the spiritual life can be no exception to the universal sway of law, and further shows the scope and general characteristics of these spiritual laws—takes up each of the eight blessed pronouncements of our Lord, unfolds its meaning and points out and illustrates its application. Of course the seemingly same thing has often been done by previous writers. But the Beatitudes are inexhaustible in the richness of their meaning, and endless in the variety of their applications both to individual lives and to social times and conditions. No writer of spiritual insight and sympathy will fail to discern in them new aspects and bearings, and if he add to these qualities intellectual breadth and power of literary expression, he will almost inevitably draw the reader's interest to the old truths as though they were but just discovered. Needless to say, such qualities have occasioned and produced the present work—a work that is at once thoughtful and devotional, illuminating and interesting.

THE PROFIT OF LOVE. Studies in Altruism. By A. A. McGinley. Preface by the Rev. George Tyrrell. New York, London, Bombay: Longmans, Green and Co. 1907. Pp. xiv—291.

With some of the chapters of this book the reader may be acquainted, those, namely, which appeared originally in THE DOLPHIN, under the title "Lex Amandi," and which constitute about one-fourth of the volume. For the rest, or rather for the whole book, Father Tyrrell's judicious admonition may be per-

tinently proposed: "Let no one sit down comfortably, as so many do when they take up a book on religion, and read these pages in a spirit of blind uncritical docility, as though the author must bear the responsibility for whatever they gather from this book. Where so much is said there will be much that is true; much that is partly true, something that is not true . . . A helpful book is one that is full of ventures and suggestions; that wakes our opposition; that puts us on our guard; that makes us think and criticize; that forces us to examine our intellectual and moral consciences. Of such help the reader will find abundance in these pages. He will not be rocked to sleep to well-known ditties and lullabies, but will be jolted and kept wide awake. If he wants to slumber he must lay this book down and try some other" (p. xii).

Beyond this discriminating advice it might here be suggested that the reader begin at the end of the book, with the last chapter. There he will find the author's theory in fullest fruitage. He might do well to turn next to the chapter on "Our Modern Educational Error—the School," where some more of that theory's sanest applications are seen in the concrete. By this time he will have felt that the reading "has made him think," perhaps "criticize," and maybe do a little quiet "examining of his intellectual and moral conscience." He will probably now be ready to turn to the introductory chapter, "New Things and Old," which, whilst it will make him think, may perhaps also incite him to criticize, should he feel a certain exaggeration in the author's allusions to "the sense of peril" or "momentary panic at finding oneself caught midway in the rush of the rapid changes (now transpiring) from the traditions of the past to the realities of the present." The critical reader, if fairly familiar with the intellectual and moral signs of the times and his nerves function normally, is apt not to be touched by this sense of peril or of panic, recognizing, at least as he thinks he does, that the number of changes of any vital importance from the old to the new is very greatly exaggerated—not more indeed by the present writer than by some others—and that those changes that are being effected will be seen to take place naturally and without very much sensible friction.

Now, after perusing the initial chapter the reader should go right on to the end. He might then with profit return to Father

Tyrrell's introduction, reread it at least several times, then reread the book surely once, best twice, or even oftener. He will then have gotten over the "jolting" sensation and, being still "wide awake," will find himself "made to think" some more, if not to "criticize" less, while "his conscience, intellectual and moral," may call for some further examination.

All of us know by experience and believe also on authority "the profit of love"—of love both as a subjective state perfective of our own being, and as a philanthropic tendency resulting in deeds of beneficence; but the present book puts the familiar truth not simply in a fresher and more vivid light, but it also carries the mind to the root-principles—efficient, final, exemplary, formal, material—of love; to the prime constituent and source of perfection, beneficence, and salvation for the individual and likewise for society. What the author insists on and makes one feel as well as know is that we need, probably more just now than ever before, "men and women rather than schemes and systems; that the remedy for social ills is to be sought in character —virtue—rather than in legislation; that we must work at the roots of social good and evil and not at the branches and extremities." Those roots are of course "the love of one's neighbor as one's self"—which love to be truly effective and above all enduring must be unselfed, spiritualized, and therefore sustained by religion. "Not till we realize," to quote Father Tyrrell again, "that the inward life, from which all true and fruitful beneficence must spring, consists neither in the service of self, nor in the service of our neighbor, but in that of God, shall we be delivered from the counter-fallacies of unspiritual altruism and spiritual egoism." The value of the present book is that it unfolds and establishes this latter truth by a new and an original method, and sets it in its practical relations to actual circumstances, personal and social, in the home, in the school, and in the surroundings of the poor. It is a "helpful book," but only for the thoughtful—the priest, the layman, and the woman, lay and religious.

A LIVING WAGE: Its Ethical and Economic Aspects. Dissertation for the Doctorate in Theology at the Catholic University of America. By the Rev. J. A. Ryan, S.T.L. New York: The Macmillan Co. 1906. Pp. ix—361.

LABOR AND CAPITAL. By Goldwin Smith, D.C.L. New York: The Macmillan Co. 1907. Pp. v—38.

We have more than once had occasion to call attention to the permanent value of the academic dissertations emanating from the Catholic University at Washington. The latest of these dissertations upholds the high standard of its predecessors, and is in the truest sense a magisterial production. Aside from its academic relationship, however, or rather, perhaps, in virtue thereof, it is a solid and timely contribution to the literature of a most important topic and indeed represents, we believe, the first and only attempt on the part of a Catholic writer to formulate in English an adequate treatment of the wage question. The book in its everyday dress has been before the public some months and is not unlikely to have come directly or indirectly under the reader's notice. In the form here presented it wears the gala robe of honor day; and besides this contains a list of academic theses which cover, beyond the explicit subject of the book, a large number of other topics, theological, historical, philosophical, and economic. In this list the positions for which the work stands are sufficiently distinct and related to furnish the following rapid survey: 1. Every individual has certain *natural rights*. 2. Among these is a *right* to a decent livelihood whenever he performs a reasonable amount of labor (contracted for by another), and the amount of goods for distribution is sufficiently large. 3. Therefore under such conditions he has a right to a personal living wage, which is indeed merely a concrete form of his generic right to a decent livelihood. 4. In terms of goods a living wage means a reasonable amount of food, clothing, shelter, insurance, and mental and spiritual culture for the laborer and his family. The discussion, it will be noticed, passes here from the *personal* to the *family* wage, and here it is that difficulties become many and intricate. 5. In terms of money it would seem to mean for the adult laborer in American cities an income of not less than $600 per year. 6. The industrial resources of this country are sufficient to provide such a wage. 7. The obligation to pay it rests first with the employer. 8. And

he may not escape the duty by appealing to a so-called labor contract, since the underpaid laborer makes no such contract voluntarily, but is economically forced, and such force is no more valid and sacred in determining rights than is the physical force of the highwayman. 9. The employer is bound to pay all his employees a living wage (family ?) before he betters his social position or pays himself interest on his invested capital. 10. The land capitalist and the land owner who are beneficiaries of underpaid labor and men of wealth generally are under moral obligation to supplement indirectly the remuneration of those laborers who fail to obtain a living wage (family ?). 11. The State is morally bound to compel employers to pay a living wage (family ?) whenever and wherever it can with a fair measure of success effect the appropriate legislation.

These positions the author establishes by a goodly array of arguments persuasively presented and happily illustrated. He takes full account of what has been advanced, not only for, but likewise against, his theses by Catholic as well as by non-Catholic authorities. Not the least valuable feature indeed of the book is the copious bibliography, which includes practically whatever works of importance have been published on the subject, at least in English. That the author has proved convincingly the ethical right of the laborer to a living wage—personal and family—and consequently an ethical obligation incumbent primarily on the employer to pay such a wage will probably be generally conceded. If, however, a stronger right and duty be maintained—namely, a strictly juridic relation, a right and duty based on commutative justice—the case may not be so readily decided. To some, at least, probably to many, the arguments adduced, for instance, at pages 240-241 would seem to sustain no more than a moral, not a juridic, obligation incumbent on the employer. However, the matter is admittedly by all an extremely difficult one, and Catholic students, amongst whom the clergy and seminarians come first, should be grateful for so solid and suggestive a discussion of the whole subject.

In connexion with the foregoing work we would recommend Mr. Goldwin Smith's open letter to a labor friend entitled *Labor and Capital.* There is so much in Mr. Smith's general philosophy from which the Catholic must dissent, that one is gratified to meet

with an essay by the eminent writer which one can so heartily endorse. It is just a short paper, not two score pages in length, but full of sane sense, judicious, temperate, genial in tone, and, it need hardly be added, interesting and attractive for its style. Mr. Smith is conservative, moderate. He berates neither capital nor labor, nor does he flatter either. *Suum cuique* is his motto.

CONSECRANDA. Rites and Ceremonies observed at the Consecration of Churches, Altars. Altar Stones, Chalices, and Patens. By the Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary. With numerous illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 297.

The title of this very useful volume describes the purpose it is intended to serve, but it does not sufficiently indicate the admirable manner in which the author supplies the requisite information without embarrassing the reader with the necessity of either supplying matter from other parts or eliminating what he does not immediately need. Every direction and liturgical prayer is there complete, and the master of ceremonies need have no anxiety either about preparing things for the service, since the sacristan or assistant need only follow the indications of the book, plainly outlined; whilst the celebrant goes straight on with the ceremony as indicated in the successive pages before him. This is saying a great deal for the usefulness of the book. Nor is it, as one might be led to infer from the general title, a mere translation of the Pontifical; it is a carefully prepared rubrical commentary as well. At the same time the notes and explanations do not interfere with the text required for the actual carrying out of the ceremonial. The work is entirely novel in its completeness as well as its structure, and calculated to answer the actual needs of the bishop and ministering clergy on the solemn occasions indicated in the title, and in the way in which those needs have been demonstrated by practical experience. We have no hesitation, therefore, in recommending it as a pastoral tool which when completed is likely to take its permanent place in every priest's workshop. Naturally the character of the book, the illustrations as well as the typography, exclude the notion of cheap editions of a work compiled and prepared with a distinct purpose of serving the clergy. We learn that the second volume, which completes the functions of solemn blessings, etc., is nearly ready for the market.

LA THEOLOGIE SACRAMENTAIRE, étude de théologie positive Par R. Pourrat, professeur au Grand Séminaire de Lyon. Paris: Victor Lecoffre. 1907. Pp. xv—372.

It would be rather regrettable if the recently mooted idea of boycotting French goods had taken effect by depriving American priests and students of such books as the one here mentioned, from the pen of Fr. Pourrat, Professor of Theology at the Lyons' Seminary. Among the clever and remarkable books on positive theology that have been recently published this is undoubtedly one of the most useful and suggestive. It is practically the fruit of the author's successful career as teacher at the Seminary of St. Sulpice, in Paris, and at that of Lyons—two institutions which have unfortunately been closed and confiscated under the terms of the anti-Christian laws of the present rulers of France.

The tract *De Sacramentis in genere* in our text-books of theology is not always treated in a manner satisfactory to the student. It is often but a synthesis made by the scholastics, perhaps a little too much *a priori*. Baptism has evidently been taken as the pattern after which all the other sacraments are treated. What is said, for instance, of the *materia* and *forma*, applies perfectly to the *infusio aquae* and to the sacramental formula "Ego te baptizo." It is much less satisfactory in the treatise on the Sacrament of Matrimony; or of the Eucharist, where the bread is changed into the Body of our Lord; or of Penance, when the sins constitute the *materia remota aut potius removenda*. Father Pourrat's book, on the other hand, shows through what successive steps of development the constant practice of the Church has grown into that scholastic synthesis. By this means three noteworthy results are attained: first, it is shown that scholastic generalizations are far from being groundless and fanciful inventions; secondly, that there is a doctrinal progress of the vital question of the sacraments, and that this true development consists of bringing forth from the practice of the Church "the dogmatic explanations with which it is pregnant." *Lex orandi est lex credendi.* He shows, in the third place, that it is by this process that we are enabled to refute both liberal and rationalistic Protestants, like Harnack, who see in our sacraments nothing but human institutions, traceable to and derived from pagan sources; also conservative divines, like Bishop Gore, who *protest* mostly against the progress of dogma during the period pos-

terior to the first Councils and who obstinately refuse to recognize in the medieval Church identically the same authority as that of the Bible, but grown up, developed, expanded. *Semper eadem.*

The book contains seven chapters on this question—the Definition of the Sacraments, the Elements of the Sacramental Rite, the Efficacy of the Sacraments, the Sacramental Character, the Number of the Sacraments, the Divine Institution of the Sacraments, the Intention of both the Minister and the Subject of the Sacrament.

At the beginning of each chapter Fr. Pourrat gives the teaching of the Church as expressed by the Council of Trent. He does it in order to be more practical, and to meet an objection sometimes made against the teaching of the history of dogma, namely, that the students get confused unless they know first the true and final doctrine of the Church. But this is only by way of preface, and as a pedagogical requirement. It does not prevent him from using always a thoroughly scientific method in the conscientious and impartial criticism of the documents. Thus we have, as it were, seven tracts on the questions above mentioned. Such a plan has certainly its advantages, especially for class-work, because it facilitates the attention by dividing the points, and helps the memory of the students by repeating. Nevertheless it is open to the criticism of those who would prefer a more synthetical method, and who, instead of having seven times seven historical investigations, would rather embrace in one glance the general development of the sacramental theology through the four great periods described, namely, the time previous to St. Augustine, the works of St. Augustine, the Middle Ages up to St. Thomas and the Schoolmen, and the period from the fifteenth century to our day, through the Councils of Florence and Trent, the historical researches of Morin and Petavius and more recent writers, such as Newman, Batiffol, Turmel and Rivière.

The chapter on the divine institution of the sacraments leaves on the reader the impression of a very broad-minded view and of erudite information, combined with that prudent reserve which indicates irreproachable orthodoxy. Excepting Baptism and H. Eucharist, which were instituted by Christ both *explicitly and immediately*, Fr. Pourrat holds that the other five sacraments were instituted by our Lord "*immediately but not explicitly*. In

the case of these sacraments, their Divine institution emerged only gradually into Catholic consciousness." In a very interesting way the author points out at what periods and under what influences this work went on in the infallible Church, ever guided by the Holy Ghost. "It was truly by reflecting on the marvellous efficacy of the sacraments that Catholic consciousness perceived the dogma of the Divine institution of the Seven Sacraments. . . . . At the moment when the dogma of the Divine institution of the Seven Sacraments was explicitly affirmed, the plan of worship which Jesus had but incompletely made known to His Apostles appeared in all its beauty."

Fr. Pourrat's clear, methodical, and progressive work is a valuable addition to the literature of historical theology. It is soon to appear in an English dress. This we feel will be a boon to the readers and friends of the ECCLESIASTICAL REVIEW.

Joseph Bruneau, S.S.

Literary Chat.

The *Revue des Questions Historiques*, founded by the Marquis of Beaucourt forty years ago, maintains its fine reputation for historical scholarship. Among the papers in the current issue that are of special interest to the clergy we would single out an unpublished letter of St. Vincent de Paul to Madeleine de Lamoignon (1652); the relations of the exiled abbé Gabriel Henry with Napoleon I; and a portion of the confidential correspondence of Cardinal Pio with Leopold I anent the extension of royal privileges under Innocent XI at the end of the seventeenth century. The interesting series of "La Siège d'Orleans et Jeanne d'Arc," by Henri Barande, is concluded in this number (January) of the quarterly.

If you want children to go to school, pay them to go. This is seriously advocated by Oscar Chrisman, professor of paidology and psychology at Ohio University, in the February *Arena*. The professor finds that the main reason for child-labor is the child's desire to make money and to spend its animal energy in motion, in doing something with its muscles. Now then, "every child in this land has a right to an education, and everything must be done to give him the opportunity to get this education, and by paying children to go to school those who are compelled by poverty, by greed of parents or by any cause to have to go out to work, could then have the opportunity to attend school, for they could thereby earn money just as now by work outside." What next?

Why, *feed* the child of course. Isn't this just what has been lately

proposed to the supervisors of one of our great city public schools, the discovery having been made that many children are sent from home in a half-starved condition. But then, why stop here? Aren't the little ones inadequately clad and miserably housed? Should not these elemental necessities equally appeal to the heart of the paternal State?

In this month's chapter of "A Clerical Story of Sixes and Sevens" Father James and Father Martin discuss very interestingly the qualities of "goodness of form," "universality," and "holiness" as the Pope would have them in our church music. The latter quality is given the lion's share of a debate which is remarkable both for its happy humor and for its solid instruction. The author of this series of papers has covered the dry bones of the science of the chant and church music generally with flesh and blood and breathed life into the whole. In an especially beautiful passage on Gounod's St. Cecilia "Gloria" the writer discourses eloquently on the possibilities of the dramatic setting of this ancient "Morning Hymn."

Dr. James J. Walsh's book entitled *Catholic Churchmen in Science* (Dolphin Press) continues to receive well-merited praise at the hands of the critics on all sides. The author has recently had a letter from Dr. Osler, the eminent American physician who was called to the great Chair of Medicine at Oxford University, and undoubtedly the best known member of the medical profession in the English-speaking world. Speaking of *Catholic Churchmen in Science*, Dr. Osler writes: "What a delightful book! . . . I am sure your book will have a large sale and be very useful."

Sir William Hingston, perhaps the most eminent and most highly honored physician in Canada, shortly before his death (only a few days since) wrote to Dr. Walsh as follows: "I have been immensely interested in your admirable work *Catholic Churchmen in Science*. You have placed the world, and Catholics especially, under a deep debt of obligation in making known the important service to science and to truth rendered by their co-religionists. . . . I venture to hope that the pen which writes with so much ease and force will not be permitted to rest even for a season. So much has to be done to pierce the coriaceous hide of ignorance, prejudice, and modern indifference that we must hail with gratitude the advent of one whose writings are so plain and unpretentious—yet so forcible and convincing."

The author of *My New Curate*, in a letter on this subject, writes: "I think Dr. Walsh—whom the *Irish Monthly* styles a triple Doctor, by reason of his different degrees—has earned the gratitude of all parties in the Church by such a valuable contribution to Catholic literature."

Those who may have been sceptical as to whether there is at present a sufficient *raison d'être* for a new Review of philosophy and theology, or,

if there be such justification, whether it were not wiser to develop for the specific purpose some of the many periodicals occupying practically the same field, may have their doubts allayed by carefully perusing the initial number of the *Revue des Sciences Philosophiques et Théologiques* (January, 1907). The scope of the new organ is widely synthetic—to cover the philosophical branches (logic, metaphysics, psychology, esthetics, ethics, history of philosophy) and the theological (methodology, speculative and Biblical theology, history of theological doctrines, and the science of religion). Besides covering the foregoing ground by original articles pertinent to those studies, the present number fulfils the rest of the program of the magazine in the way of a "Bulletin of Philosophy" (wherein the recent literature of *Pragmatism* is surveyed); a "Bulletin of Biblical Theology" (in which the character of this department is sketched and the recent literature relating to its various divisions analyzed); also a "Chronicle" (in which bibliographical and pedagogical notes relating to the field of the Review are arranged according to countries); and lastly, a "Recension des Revues." The chief aim of the Review is to be a vehicle of intercommunication between workers in the several departments and a medium for conveying the results of their research. It is conducted by a staff of Dominican Professors and is published quarterly in Belgium (Herder, St. Louis).

A writer in a recent number of *Science* (8 March) shows some righteous wrath over press "fakes." It seems that on 24 January a paragraph, starting apparently from St. Louis, was spread throughout the land by the press associations, stating that a sudden diminution in the flow in the oil-wells of South Texas and Louisiana had followed immediately after the Jamaica earthquake, and was accompanied by corresponding increase in the flow from the wells of northern Texas and Louisiana. Investigation has shown this statement to have been a sheer "fake," namely, a lie perpetrated either as a joke or in order to affect business transactions in oil or land. Geologists whom the writer consulted declared the alleged fact to be impossible, but he endeavored to trace the statement to its source. Of course the statement was found to come from an anonymous and unknown author. However, it is just one more case of the unreliableness of "newspaper science." "Newspaper science," the writer goes on to emphasize, "has come to be a byword of reproach, and we have on several occasions exposed false tornadoes, meteors, lightning, and grossly-exaggerated earthquakes." The foregoing case is, however, one that may involve pecuniary loss and is analogous to libel. The writer questions whether Congress could not, by some legal enactment, check the publication of erroneous items affecting the entire community. He asks: "Cannot some of our legal friends devise a law that will check the publication of fakes or condemn the fakist to the insane asylum as being a joker dangerous to the community?" Possibly, yes—but then the pressman is mightier than the Congressman.

One cannot help wondering at, even admiring, the continuous literary

activity of the French clergy. Judging from the incessant output of religious books it would hardly be thought that France was passing through a politico-religious war, but was just the most peaceful of countries whose leaders had no more bellicose instrument to wield than the pen. But the pen is frequently the sword—mightier?—more effective. Here is a book with an aggressive front, *Contre les Sectes et les Erreurs qui nous divisent et nous desolent*, par l'abbé Barmer (Vitte: Lyons and Paris), a recent product of that instrument. The author calls it *un petit livre*, although it contains almost 500 big pages. But it is only an advance sample or extract of a work designed to cover *in extenso* (three volumes) the field of fundamental theology. The latter work is finished—after 30 years of labor—the author says. He then goes on naively to add that "the copying of it frightens me, and I fear I shall have neither time nor means to publish it." It is to be hoped that these fears may not prove effective, for, judging from the present sample volume—whose title, by the way, sufficiently describes its general contents—the work must comprise a large amount of instructive, interesting, and *edifying* material.

Another recent book with a like tendency, but very much smaller in bulk, is *Materialisme et Libre Pensée à l'Aube du XX^e Siècle*, par l'Abbé Denent (Vitte). There are just four chapters or discourses—on God, the soul, prayer, and the subject that lends its title to the book. The thought is untechnical, the spirit fervent, and the style clear.

Cardinal Zigliara's well-known *Propaedeutica ad Sacram Theologiam*, a treatise on the supernatural order, has recently passed into a fifth edition (Rome, Desclée, 1906). The third edition contains the author's final revision. The fifth follows this revision, but contains in addition a sketch, by Father Esser, O.P., of the life and works of the eminent author. The *Propaedeutica* needs no commendation at this date.

How strangely infatuate clever and erudite minds may become with false notions of "Progressive Science and Scholarship" is apparent from Baron von Hügel's correspondence with Professor Briggs, which was commented upon in the last number of the REVIEW, under "Recent Bible Study." It is one thing to be tolerant of a man whose arrogant assumptions of superior judgment are confined in books and essays—and in this light we may interpret the social courtesies extended to Dr. Briggs in Rome, despite his inane criticisms of the Papacy and Catholic scholarship—it is quite a different thing, however, to applaud the inconsistencies which the Scriptural dogmatist puts forth as his opinions, simply because they happen to serve as a sounding-board of that temper of discontent with which the atmosphere of "advanced" Catholicism is charged at the present time. The impression made by Baron von Hügel's criticism (under the guise of endorsing what good Dr. Briggs had hoped for in the reform of Catholic Biblical scholarship) of the Biblical Commission is just that of a scholar who, whilst professing, like the late Lord Acton, a sincere belief in the Catholic truth, and with all the devout habits of a

man of heart, is nonetheless at discord with the Church, whom he regards rather in the abstract and as needing reforms that he could administer by means of his erudition.

The Messrs. J. Fischer and Brother have in a short time much advanced the object which *Church Music* was intended to accomplish. Their energy as publishers has pointed out to them the way to popularize the magazine without detracting from the high standard of contributorship, choice of matter, and typography with which it started out. As a large proportion of music-lovers amongst us belongs to the German Catholic body—whose representatives have indeed been foremost in carrying out the prescriptions of the *Motu proprio*—Messrs. Fischer have thought it advisable to issue also a German magazine *Aus der Musikalischen Welt*, which, whilst having a somewhat wider scope than its English sister periodical, makes Catholic Church music its staple and select feature. Both publications are so tastefully gotten out that, considering the low cost of subscription, we may soon see one or the other of them take a permanent place on the library table of every priest who appreciates the advance of harmonious action in our beautiful liturgical chant-service.

One of the most learned and, we might say, progressive members of the Biblical Commission is Professor G. Hoberg, of Freiburg. His exposition *Uber die Pentateuchfrage*, just published, effectually disposes of the so-called "facts" which Dr. Briggs and Baron von Hügel assume as admitted by "every scientific critic." Dr. Hoberg writes with that modesty which is the "gold mark" of true scholarship, and which is wholly lacking in Dr. Briggs's *Papal Commission and the Pentateuch.*

There is no lack of organs now informing the Catholic clergy about "Roman Documents and Decrees." Washbourne (London) issues a quarterly under this title, giving a selection of the most important decrees; the *Catholic Book News* (Benziger Brothers) bring every month a good analysis of the acts of the different Roman congregations. *Rome*, edited by "Vox Urbis," has a department of "Acts of the Holy See" which promises the latest decrees fresh from the Vatican sources; the Roman house of Fr. Pustet has for some years conducted a periodical under the title of *Acta Pontificia et Decreta SS. RR. Congr.*, built up on the plan of the *Nuntius Romanus*, which used to carry the same authoritative messages. Almost identical in form and matter is the *Consulente ecclesiastico* also issued in Rome. More satisfactory than any of these, as being well edited and printed, is the *Analecta Ecclesiastica* (Mgr. Cadène) which, though not as old as its authoritative rival, the *Acta S. Sedis*, manages to be more complete and timely. Besides these periodical collections which circulate freely in English-speaking countries, we have a large number of theological and ecclesiastical magazines reproducing the same matter as part of their regular contents, not to speak of the host of less pretentious publications whose object it is to cater to the needs or tastes of

priests. Surely we could hardly afford to know much more about the law, seeing that we observe it with so much caution unless it comes in the form of "dispensations."

The Sisters of St. Joseph (Mt. St. Joseph, Chestnut Hill, Pa.), whose intelligent industry in perfecting their scholastic work has furnished the Diocesan School Board of Philadelphia with excellent object-lessons which make for the establishment of a definite system of grading in our parish schools, have prepared a volume of selected readings for the various Grades. This volume, which forms a companion to the *Course of Study* and to the *Manual of Christian Doctrine for Teachers*, offers not only reading selections admirably suited to the progressive capacity of the pupils, but adds also lists of references to classical works whence other readings may be made by the teacher on the same graded lines. The book, which will be issued by the Dolphin Press (like the rest of the series for religious teachers), well printed and bound, and at a merely nominal cost, is expected to be ready during the summer holidays.

Books Received.

A Critical and Exegetical Commentary on the Book of Psalms. By Charles Augustus Briggs, D. D., D. Litt., Graduate Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York, and Emilie Grace Brggis, B. D. Vol. II. New York: Charles Scribner's Sons. 1907. Pp. viii—572. Price, $3.00 *net.*

De Sacramento Extremae Unctionis. Tractatus Dogmaticus. Auctore Josepho Kern, S. J., Theologiae Dogmaticae in C. R. Universitate Oenipontana Professore P. O. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Fr. Pustet. 1907. Pp. xvi—396.

How Christ Said the First Mass, or, The Lord's Last Supper. The Rites and Ceremonies, the Ritual and the Liturgy, the Forms of Divine Worship Christ observed when He changed the Passover into the Mass. The Beginnings of the Mass with its Ceremonies foretold in the Patriarchal Worship in the Old Testament, in the Hebrew Religion, in Moses's Tabernacle, and in the Temple of the Days of Christ. By the Rev. James L. Meagher, D. D. New York: The Christian Press Association Publishing Co. 1906. Pp. 439. Price, $1.00; by mail, $1.12.

Religion in Salon und Welt. Reflexionem von Ansgar Albing (Monsignore Dr. v. Mathies, Geheimkammerer Sr. Heiligkeit). Regensburg, Rom, New York, und Cincinnati: Fr. Pustet & Co. 1907. Pp. 176. Price, $0.65 *net.*

Valeur des Décisions Doctrinales et Disciplinaires du Saint-Siège. Syllabus; Index; Saint-Office; Galilée. Par Lucien Choupin, Docteur en Théologie et en Droit Canonique, Professor de Droit Canonique au Scholasticat d'Ore, Hastings. Paris et Lyons: Gabriel Beauchesne et Cie. 1907. Pp. vii—388. Prix, 4 francs.

Laws of the Spiritual Life. By B. W. Maturin, formerly of Cowley St. John, Oxford. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1907. Pp. 281. Price, $1.50 *net.*

La Charité chez les Jeunes. Conférences. Par Auguste Texier. Prêtre. Paris, 29 rue de Tournon: P. Téqui. 1907. Pp. xvi—421. Prix 3 fr. 50.

Carême 1907: L'Église et les Peuples. Par Ph.-G. L. B., Missionaire apostolique. Contenant vingt-trois discours pour les prédications du Carême 1907. Paris, 29 rue de Tournon: P. Téqui. Pp. 112. Prix, 1 fr. 50.

Sur la Divinité de Jésus-Christ. Controverses du Temps de Bossuet et de Notre Temps. Par le Comte H. de Lacombe. Paris, 29 rue de Tournon: P. Téqui. 1907. Pp. viii—431. Prix, 5 francs.

Vie de la Bienheureuse Marguerite-Marie d'après les manuscrits et les documents originaux. Histoire de la Dévotion au Sacré-Coeur de Jésus. Par Auguste Hamon, Docteur ès Lettres, Lauréat de l'Académie français. Ouvrage orné de trois dessins à la plume, d'une gravure et du fac-similé d'un autographe de la Bienheureuse Marguerite-Marie. Paris et Lyons: Gabriel Beauchesne et Cie. 1907. Pp. xxxix—537. Prix, 7 francs, 50 centimes.

Figures de Martyrs. Les seize bienheureuses Carmélites de Compiègne, les Martyrs de la Foi au temps de la Révolution, trois Bienheureuse Martyrs de Hongrie, 1619. Par Henri Chérot, de la Compagnie de Jésus. Deuxième édition. Revue d'après les corrections de l'auteur et augmentée de nombreux nouveaux, avec un fac-similé inedit des signatures des Carmélites. Par Eugène Griselle, Docteur ès Lettres. Paris et Lyons: Gabriel Beauchesne et Cie. 1907. Pp. xii—310. Prix, 4 francs.

The Dream of Hell. By G. Wilson Duley. Boston: Richard G. Badger; The Gorham Press. 1906. Pp. 32. Price, $1.00.

Meditations on the Sacred Heart of Jesus Christ. Taken from a Novena in Preparation for the Feast of the Same. By Father C. Borgo, S. J. Translated from the Italian. New Edition. New York: The Christian Press Association Publishing Co. 1907. Pp. 82. Price, $0.50 *net;* by mail, $0.55.

The Catholic Confessional and the Sacrament of Penance. By the Rev. Albert McKeon, S.T.L., St. Columban, Ontario, Canada. Pp. 37.

Sonntagsepisteln im Anschluss an die "Sonntagschule des Herrn." Von Dr. Benedictus Sauter, O.S.B. Herausgegeben von seinen Mönchen. Approb. Erzbisch. Freiburg und Erzabt von Beuren. Freiburg, Brisg., und St. Louis, Mo.: B. Herder. 1907. Pp. 583. Price, $1.40.

Consecranda. Rites and Ceremonies observed at the Consecration of Churches, Altars, Altar Stones, Chalices, and Patens. By the Rev. A. J. Schulte, Professor of Liturgy, Overbrook Seminary. With numerous illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 295. Price, $1.50.

State of Geographical Knowledge at the Time of the Discovery of America, A. D. 1492. By the V. Rev. Thomas Cooke Middleton, O.S.A. Villanova College, Del. Co., Pa. 1907. Pp. 35.

Die Frauenfrage. Vom Standpunkte der Natur, der Geschichte, und der Offenbarung. Beautwortet von P. Augustin Rösler, C.SS.R. Zweite, gänzlich umgearbeitete Auflage. Freiburg, Brisg., und St. Louis, Mo.: B. Herder. 1907. Pp. 579. Price, $2.65.

The Censorship of the Church of Rome and its Influence upon the Production and Distribution of Literature. A Study of the History and Expurgatory Indexes, together with some consideration of the Effects of Protestant Censorship and of Censorship by the State. By George Haven Putnam, Litt. D., author of "Authors and their Public in Ancient Times," etc. In two volumes. Vol. I: 150-1780 A. D. New York and London: G. P. Putnam's Sons; The Knickerbocker Press. 1906. Pp. xxv-375. Price, $2.50.